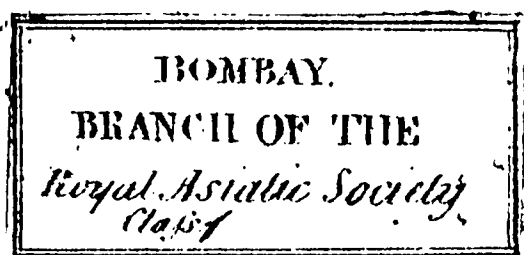




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THE BISHOP OF CALCUTTA'S FAREWELL
TO ENGLAND.

FIVE SERMONS

DELIVERED ON

PUBLIC OCCASIONS

DURING A

TEMPORARY VISIT TO ENGLAND,

TOGETHER WITH

THE ADDRESS

to

THE PROPAGATION SOCIETY.

68172

DANIEL BISHOP OF CALCUTTA,
AND METROPOLITAN OF INDIA.

For Private Circulation only.

OXFORD,
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1846.



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TO
MY BELOVED FRIENDS AND BRETHREN
IN CHRIST
IN ENGLAND,
WHOM I AM ABOUT TO LEAVE,
AFTER AN INTERVAL OF MORE THAN FOURTEEN YEARS,
FOR THE SECOND, AND, IN ALL HUMAN PROBABILITY,
THE LAST TIME,
I BEG TO PRESENT
THIS SMALL UNPUBLISHED VOLUME,
AS A SLIGHT MEMORIAL OF MY LOVE,
AND IN THE HOPE THAT IT MAY ENGAGE THEM
IN FERVENT AND CONTINUAL PRAYERS
FOR THE CAUSE OF CHRIST IN INDIA,
AND IN PARTICULAR FOR THE MOST UNWORTHY OF HIS
MINISTERING CHIEF SERVANTS THERE,

D. CALCUTTA

Portsmouth, Sept. 1, 1846.

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A SERMON

PREACHED AT ST. BRIDE'S CHURCH,

FLEET STREET.

ON MONDAY EVENING, MAY 4, 1846,

BEFORE THE

Church Missionary Society.

REVELATION xii. 11.

And they overcame him by the Blood of the Lamb.

To awaken the compassion of Christians for the Heathen world ; to arouse their minds to the power of the great spiritual adversary ; to point out the only means of vanquishing this mighty foe ; to prove that the conversion of the Nations *sitting in darkness* is a work in which we may engage on a much larger scale than has hitherto been attempted, and with the surest hope of success ; to call on you to rescue India, more especially, from the iron grasp of Satan ; to summon England, with a herald's voice, *to the help of the Lord, to the help of the Lord against the mighty*—this is, as I conceive, the duty devolving on me on this occasion ; when, after an interval of twenty-nine years, I am called on to plead again at this Anniversary the cause of your great Society. In attempting this, the words I have read, when unfolded by the context, will be thought, as I trust, not inappropriate.

The passage opens to us one of those sublime scenes with which this most wonderful of the Books of Scripture abounds.

And there was war in heaven : Michael and his angels fought against the Dragon ; and the Dragon fought and his angels, and prevailed not ; neither

was their place found any more in heaven. And the great Dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the Blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.*

Such is the magnificent passage of which the victory recorded in the words of the text is the centre-point.

The subject I propose to consider from it is, The encouragement to increased Missionary effort to be derived from the assurance of final victory.

In developing this subject, let me direct your attention—depending on the grace of the Holy Ghost, the great Comforter, who alone can bless the word of His feeble servant—

I. TO THE MIGHTY FOE—*Satan with his hosts.*

II. THE MEANS OF RESISTING HIM—*The Blood of the Lamb, testified of unto death.*

III. THE ISSUE OF THE CONFLICT—*a glorious victory, to be followed by a hymn of grateful praise.*

* Ver. 7—11.

He that hath an ear, let him hear what the Spirit saith unto the Churches.

I. We begin by calling your attention to THE FOE WITH WHOM WE HAVE TO STRUGGLE.

We shall never be aroused to magnanimous efforts till we have a clear apprehension of the invisible Enemy who fomented all the opposition against Christ and His Gospel. "

I advert not, at present, to the prophetic aspect of the whole passage, in the overthrow of Satan at the time of the Emperor Constantine. I consider now his power in all times, as set forth in this and other Scriptures.

Let me then point out, The description of Satan and his instruments; the nature of his opposition; the place where he carries it on; and his particular delusions in India.

1. In the general description, mark, first, his deadly hatred to God and goodness, implied in the names *Satan*, the *Enemy*, the *Adversary*, the *Wicked One*. Next, his rage and fury, as the *great Red Dragon*, the *Apollyon* or Destroyer, the *roaring Lion*, the *Murderer from the beginning*. Further, his craft and subtilty, as the *Old Serpent*, in allusion to the form under which he seduced our first parents; the *Tempter*; the *Father of lies*; he who assembles with the Sons of God, and can appear as an *Angel of light*. Next, the

extent of his dominion, *the whole world lying in wickedness*, or, in the wicked one. He is *the Prince of the power of the air*, as if the very air we breathe were filled with his hosts; *the Ruler of the darkness of this world*, and its God. Once more notice his activity and success, for he *deceiveth the whole world*; he *worketh in the children of disobedience*; when *men sleep, he cometh and soweth his tares*; and he is called *the accuser of the brethren*, which *accuseth them before our God day and night*, in reference to such charges as he advanced against Job, and Joshua the High Priest^b. Lastly, his innumerable agents and instruments, comprehending not only the fallen spirits themselves, but all whom our Lord includes when He said to the Pharisees, *Ye are of your father the Devil, and the lusts of your father ye will do*. Such are Idolatrous Priests, Princes, and Potentates; persecuting Senates and Magistrates; Heathen and irreligious Poets and Historians; vain Philosophers; Heresiarchs and Semi-infidels; false and unsound Teachers; superstitious Worshippers; with *all that is in the world*, whether without or within the Visible Church, *the lust of the flesh, and the lust of the eye, and the pride of life*.

^b There may also be a propheticall allusion to the atrocious calumnies against the first Christians, which drew forth the Apologies of Justin Martyr, Tertullian, Lactantius, Minucius Felix, Arnobius, and St. Augustine, in his celebrated work, *De Civitate Dei*.

Such is the Scriptural account of the spiritual enemy. *We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

2. And what is the general method of Satan's opposition to Christ, and the salvation of men?

His grand vantage-ground is the tendency in human corruption to listen to all his suggestions. He thus works his way unperceived into our hearts. There are his head-quarters: he seizes upon the senses as avenues to evil; he inflates the intellectual powers; he sways the will; he inflames the appetites and passions. Thus Satan has human corruption, as an ally and traitor in the Citadel, and easily carries the fortress. Then he throws up barriers against truth and light; and entrenches himself in the powers of Government, evil customs, social usages, the ignorance, passions, and prejudices of mankind.

The opposition which Satan carries on is represented in the passage before us as a warfare, in which he fights against Christ, with all his hosts, diabolical and human; while Michael and his angels, the *ministering Spirits sent forth to minister for them who shall be heirs of salvation*, afford the faithful their aid.

Men, responsible men, are, however, the real combatants. It is their eternal salvation which

the blessed Angels are sent to promote; and which, by God's holy permission, Devils are ever labouring to hinder.

Neither Angels nor Devils are omnipresent or omniscient, much less omnipotent. They can force men neither to good nor evil. Satan himself cannot pass the boundaries within which God, in His mysterious wisdom, permits him to range.

3. The place where Satan carries on this opposition is set forth in this symbolical passage as his *heaven*, from the popular notion of heaven as a place of eminence, of ease, safety, and enjoyment. It imports, here, the visible Kingdom of Satan in its full pride and power; from which, when he is dispossessed, he is said to be *cast down unto the earth*.

The allusion is to the first fall of angels, when these rebellious spirits were literally overthrown by Michael and his angels, and cast out from heaven, the immediate place of the manifestation of the Divine glory.

So our Lord, when the Seventy returned with joy from preaching the Gospel and ejecting Devils, said, *I beheld Satan as lightning fall from heaven*. So, as to the fall of the King of Babylon, the prophet exclaims, *How art thou fallen from heaven, O Lucifer, Son of the morning!* And the expression, *high places*, in a passage already cited, is, in the marginal reading, *heavenly places*.

Even profane authors have used the same striking figure^c.

Satan's heaven, then, is his visible Kingdom among men when in power and prosperity.

It is of the last importance, in arousing Christians to new Missionary efforts, that they should look through the visible scene of things, and realize the angelic world, and especially the existence and agency of the Infernal hosts. Otherwise, they will soon *faint in their minds*. Nothing tends to stimulate them like a full knowledge of the state of the Heathen World as under the malignant power of Satan.

But who feels this as he ought? We merely look on the surface of things. "Whilst we speak literally of the Divine Head and Captain of the one army," observes to me in a letter an eminent American Prelate^d, "we feel too much as if we were dealing in figure merely, when speaking of the mighty archangel at the head of the other kingdom and army."

"What a history of Theology," he adds, "would be the history of Satan."

4. But I shall be naturally asked, What are the particular delusions of this dire foe in the East?

^c Of the fall of the colleague of Antonius, Cicero says, "Collegam tuum de cælo detraxisti." Phil 2. And when Pompey was overthrown, he is said by him, "Ex astris decidisse."—WHITBY, *in loc.*

^d Bishop M'Ilvaine.

In India Satan is indeed in his heaven. There he has reigned, almost from the Deluge, undisturbed till lately. St. Paul's description of the Idolatry of the Pagan world, before the Dragon was first cast out by the first establishment of Christianity in the Roman Empire, is precisely applicable to Heathenism as it now prevails in the East. Let me touch on a very few points.

(1) Reflect, first, on their Religion. As respects the object of Worship, they acknowledge, in words, a Supreme Being, whom it is forbidden to pray to or honour, and for whom they substitute three Demons or inferior Deities, not possessing originally any divine attributes, but receiving and exercising them for a time. Of these three, Brahma is the Creator, Vishnu the Preserver, and Siva the Destroyer. From these, millions of still inferior Divinities have emanated. But Siva, the Destroyer, that is, Apollyon, or the Devil himself, is the chief object of religious service and worship. So true is it that *the things which the Gentiles sacrifice, they sacrifice to Devils, and not to God.*

(2) The cruel and lascivious rites connected with their worship can only be alluded to in the words of the Apostle, *It is a shame even to speak of those things which are done of them in secret.* They breathe the very soul of the unclean and murderous Spirit.

Many of the more open of these practices have been abolished by our humane and righteous Bri-

tish Government. But what must be the state of Society and the character of a Religion, which authorized and commanded human Sacrifices, Infanticide, Suttees, the immolations to Juggernaut, Thuggism, and the murders lately discovered in the Khoond Territory?

I trust the abominations of the Coolin Brahmins, and the unnatural and incredible murders of aged Parents at the Ghauts, will soon attract the benevolent notice of the Indian authorities.

(3) Then the Philosophic Sects are no better than the mass of the people. They consider the Supreme Being as the *Anima Mundi*, the soul of creation, a pantheistic diffusion throughout the world; meditation on whom, so as to lose all consciousness of pleasure or pain, or even of virtuous affection, leads to annihilation of present existence and absorption into the Supreme Being Himself—the merest atheism and fanaticism this; and which they confess is never attained to. Their doctrine of Maia, or Illusion pervading every thing, and destroying the morality of human action, together with their denial of objective truth, confirms these delusions.

(4) These false Philosophers, it is true, condemn, in words, the worship of Idols. Yet they countenance and practise the grossest Idolatry, even of stocks and stones, with all their abominations, and defend them very much in the way the Roman Catholics excuse their Image-worship. They

teach also the common people the inexplicable doctrine of the transmigration of souls, which annihilates a future state, and seems to have arisen, like Purgatory, from some notion of their unfitness for spiritual enjoyments. And the whole system of sacrifices and ceremonies which they uphold, is without the least regard to the state of mind of the Worshipper. The moral improvement of man is not the object of paganism. Surely all this is the handy-work of the Father of lies.

(5) And what is the effect on domestic happiness? Look at Polygamy, the curse of Eastern nations—family purity unknown—one half of the human race, the female, considered to have an inferior kind of soul, and to be undeserving of education: their minds therefore are the strongholds of superstition, and they themselves are the slaves of their husbands: betrothments, also, are contracted in extreme youth, and even infancy; and the widow, though she may never have lived with her husband, is doomed to perpetual exclusion from society, and practically left to the most degrading prostitution.

(6) Once more, vice and immorality of every kind are the direct fruit of their religion, and recommended by the example of their gods. The most detestable vices, through the just judgment of God, spring from Idolatry, as their genuine source. Their notion of heaven, next to the fable of absorption in the Supreme, of which none of

them think practically, is that of a place where sensual gratifications, ever renewed and never cloying, will be granted them for a certain period, after which they must be born again into this world.

(7) For a holy heaven, therefore, they have no preparation. Holiness is unknown. Their holy man is a pitiable impostor, smeared over with cow-dung and dirt, squatting on the public roads in disgusting nudity, with his filthy matted hair, and often subjecting himself for years to self-invented torments, not for the sake of obtaining the pardon of sins, but to gain some temporal boon from his God, and excite the wonder and alms of the deluded people. Hundreds of these impostors (for they are monsters of iniquity) I have seen at the junction of the Ganges and the Jumna, exacting offerings as alms at the great festival of Allahabad.

(8) Turn your eyes once more to the poverty and misery of the mass of the population in India. Whence do they arise? From their system of religious Castes, which condemns nine-tenths of the population to hopeless degradation; from the inveterate habit, enforced by the Brahmins, of wasting all the little they can save or borrow on pilgrimages and expensive ceremonies at marriages, internments, and the recurrence of annual festivals; from the licentiousness and profligacy openly encouraged; from their filthy conversation; from the

deceit and fraud which their sacred books enjoin ; and from the entire system of minute observances fettering every act of private and public life, without requiring or tending to any one moral duty.

(9) Again, see the bonds of national Government and civil Society almost dissolved ; war and assassination the path to power ; one usurper after another, wading through seas of blood, and with the murder of his competitors and those of his family who excite his fears, to a guilty and short-lived pre-eminence ; security of person and property unknown ; dread of each other setting every class of the population against the rest ; laws, such as they are, impotent ; treachery and fraud practised in open day. Such is the picture, except where the beneficence and righteousness of the British rule have interposed.

Heathen India is before you !

And yet there are some faint remains, amidst all this darkness, of conscience, of moral sense, of social virtues, of family affection, of love to wives and children, of compassion, of sorrow at the loss of relatives. There are some traces also of Original Revelation in their Sacrifices, the fabled Incarnations of Vishnu, the Hindoo Triad or Trinity, their notions of Second birth, of Maia, and of absorption into the Deity—but all confused, extravagant, mixed with fables, inoperative to good, perverted to the worst purposes. Nothing

to guide and recover lost man. The Hindoo is vile in proportion as he is zealous in his religion.

Nor are Mahomedans, who are about a sixth of the population, in any considerable degree superior to the Hindoos. The profligacy of their prophet's character, the allowance of polygamy to the extent of four wives, their sensual paradise, their superstitious reverence for their deceased heroes and saints, their dependence on relics and pilgrimages, their bitter hatred of Christians, the cruel force by which they would make converts, and their commixture with Hindoos in their Idolatrous festivals—leave them very much in the same moral debasement as the Hindoo, with far stronger prejudices against the Gospel.

Such is Satan's heaven. There he reigns, the Deceiver and Murderer of his subjects.

And the instant any attempt is made to teach the Hindoo or the Mahomedan the merciful and blessed God who made him, the Saviour who redeemed him, the Holy Spirit who is to sanctify him, Satan takes alarm, and *blinds* by every art *the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.*

"Oh," exclaims one of our holy Missionaries^d, after fifteen years' residence in Benares, where emphatically *Satan's seat is*, "it is an arduous struggle. It is the conflict, not of brute force, but

^d The Rev. William Smith, Church Missionary.

of mind with mind, of spirituality with carnality, of the heavenly with the earthly and devilish principle. Indeed, in this conflict heaven and hell, Christ and Satan, with their respective agents and subjects, come into close contact."

II. But this leads us on to the second main topic before us, **THE MEANS OF RESISTING THIS GREAT ADVERSARY.**

They overcame him by the Blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

This is the key to the figurative language of the whole passage. For if the faithful overcome *by the Blood of the Lamb*, then the warfare is a spiritual one—about man's Justification and Salvation by the sacrifice of Christ. And if the faithful sustain *the word of their testimony* to that one capital truth unto death, then the contest is about the unflinching confession and dissemination of His Gospel, even unto martyrdom, throughout the world.

Our first head was not in itself encouraging; but it was indispensable. It opened the nature of the warfare, in order that the real difficulties of it might be understood, and the true means of waging it be sought for and employed. Now we come to these means, and all is full of direct encouragement.

1. The faithful *overcame by the Blood of the*

Lamb; and in what manner did they do this? By trusting to it for their own salvation; By proclaiming it to others, as men touched with the love of Him who shed it; By seeing all the purposes of Almighty God centre in it.

(1) The faithful went forth to the warfare, trusting for their own souls' salvation to *the Blood of the Lamb*. What this expression imports we learn early in this Book. St. John beheld *a Lamb as it had been slain*, standing *in the midst of the throne*, and he heard the assembled multitude crying with joyful and grateful voice, *Thou wast slain, and hast redeemed us to God by Thy Blood*; and he joined himself with the whole Church in the ascription of glory and dominion to *Him that had loved them, and washed them from their sins in His own Blood*.

We learn also, throughout the Scriptures, from the blood of Abel's offering to the sprinkled lintels and side-posts of the paschal sacrifice; and onwards through the multiplied types of the blood of bulls and of goats, especially the sacrifices of the great and solemn day of Atonement; and then forwards still, through the prophets, that the one transcendent truth of Revelation is **THE BLOOD OF CHRIST**, as set forth to us more fully in the New Testament, as the satisfaction made to Almighty God, the *propitiation for the sins of the whole world*.

On this Blood the faithful reposed for their own

salvation. With penitent hearts they confessed their sins, as the High Priest on the day of Atonement, and laid their hands, as it were, on the head of this Sacrifice, and transferred to it by faith all their iniquities.

(2) *God in Christ* having thus *reconciled them to Himself*, committed to them the *Ministry of Reconciliation*. They went forth and preached the joyful tidings with hearts constrained by the love of Him who *was the Lamb slain from the foundation of the world*. It was no cold, speculative doctrine which they propagated; but the warm, vital truth of a crucified Saviour.

This one grand and astonishing truth they opposed to all Satan's art and malice, to all his false religions, to all the inveterate customs he had fomented, to all the pride and sophistry of the *Disputers of this world*. They went forth, so to speak, as David of old, with their sling and their stone against the Goliath of Heathen Idolatry.

(3) And they relied upon God for success. They believed that the grand purpose of the Father of all in His eternal councils was to *glorify His Son Jesus*. The last words of their risen Lord resounded in their ears, *Go ye into all the world, and preach the Gospel to every creature; Go and teach all nations; and, lo, I am with you alway, even unto the end of the world*.

2. And this doctrine they sustained by the word of their testimony. They delivered their message

with all tenderness; but with all the solemnity of a witness upon oath. It is not mere controversy in which our Missionaries now, or the faithful then, engaged: their weapon is *the sword of the Spirit, which is the word of God*. Some few, in every age, are called on to *contend earnestly for the faith*, as Augustine, Luther, Cranmer, Jewel, Hooker, and others; but the vast body of the Ministers of Christ have simply to deliver *the word of their testimony* as it lies in Holy Scripture, and there leave the question, appealing to the omniscient Judge and the day of final retribution. Controversy irritates; controversy confines our view to one or two topics. The *word of testimony* to the whole of the Gospel touches the conscience. For this is direct, plain, and intelligible instruction, far different from the doubtful, hesitating language now so fashionable; and yet further removed from the dishonourable notion that the Word of God, in any of its grand truths, is obscure, ambiguous, capable of various meanings, and to be submitted, therefore, to the opinions, contradictory as they are, of Fathers and of the Church. A bold testimony is the only thing that God commands, and follows with His blessing. This goes straight to the heart.

Could Satan silence this testimony, he would gain his end. An abstract doubtful doctrine would not disturb him. It is the bold, plain, unwavering witness to *the Blood of the Lamb*, and the call to

repentance and remission of sins on the footing of it, which excites all his malice.

3. The faithful in the text were accordingly prepared for this. They *loved not their lives unto the death*. They took all the consequences of their testimony. They loved their lives, indeed, naturally, even as others: the principle of self-preservation was strong within them. But when called on to choose between suffering and treachery to the truth, they hated their very lives, made no account of them, and rejoiced to shed their blood in a way of testimony for Him, who poured out His heart's blood in a way of meritorious redemption for them.

The Devil accused them, as he did Job, of insincere and selfish motives: he pretended that they might bear up under imprisonment or banishment, but would yield to the terror of death. And had they loved their lives more than Christ, they might have saved them temporally by denying their Lord; but then they would have lost their own souls, and Satan would have triumphed: but by choosing to die rather than waver in their testimony, they defeated all his malice, and gained eternal life.

This is the secret of Missionary labour. We gave the description of the mighty foe only to arouse a dormant Church; and we have now found the divine and supernatural weapons before which he quails.

Here then I must pause to impress on you the

immense importance of this testimony. If *the Blood of the Lamb* be unknown or concealed, Satan can manage every thing else for his own ends.

In Paganism he had no difficulty. No testimony is borne to the Blood of a Saviour, whose name is never heard.

In Mahomedanism, Satan lost ground at first by the destruction of Idols and Idolaters. Still, he soon made good his footing when the blood of cruel heroes and conquerors was substituted for that of Christ; and His Godhead and Atonement were denied.

Christianity, however, so long as it was substantially pure, was an overmatch for all his arts. He attempted to corrupt it, therefore, by two methods; first, by open heresies in fundamental truths; especially the Arian and Pelagian. But he failed: Athanasius and Augustine, by their unwavering testimony, crushed the serpent brood. Then he changed his plan, and Popery appeared. Here he gained indirectly all his objects. Much fundamental truth remained, the three primitive Creeds were professed, and many holy souls have obtained, and do obtain, salvation in it: but it was enough that the Bible was closed; the word of testimony, as much as possible, silenced; the faithful dragged to the stake; and Transubstantiation, the Worship of the Virgin and Saints, Purgatory, and Justification by works, practically

substituted for *the Blood of the Lamb*. What could he ask for more ?

After ten centuries of darkness, however, the glorious Reformation burst forth, and Satan *fell*, in a third of Europe, *as lightning from his heaven*. Justification by faith in *the Blood of the Lamb* was testified of by Luther, Cranmer, and the noble army of Reformers, *who loved not their lives unto the death*.

During the three centuries since, the great Deceiver has been again working his way as well as he could, in the Protestant Churches, by secret infidelity and erroneous doctrine; by metaphysical, fine-spun controversies; by bitter enmities and divisions; by a politico-religious spirit; by worldliness and spiritual death.

At last he has contrived in our own days, to the astonishment and indignation of every Protestant heart, to diffuse an ill-concealed Popery amongst us, which would perfectly answer, if it prevailed, all his diabolical purposes.

I trust, however, that *the word of testimony* by the Fathers of our Church, by our Ecclesiastical Courts, by our Universities, especially the University of Oxford, and by the Body of our Clergy and Laity, will effectually reject from us as a Church the glaring imposition. If not, our *candlestick will be removed out of its place*. The safety of the best-constituted Church is not its admirable formularies, not its secular supports,

not its riches nor numbers, not its power; but *the Blood of the Lamb*, boldly testified of by its Bishops and Clergy in their living doctrine. But I never can believe that our noble Church, one of the original independent Churches of the West, founded in the age of the Apostles or in that which immediately followed it, and which owes neither her religion, nor her orders, nor her Liturgy to Rome, will apostatize from her evangelical Confession. I never can believe that, after throwing off, at the blessed Reformation, the superstitions imposed on her in the dark ages, and vindicating the Gospel by the regular and canonical authority of her Bishops in Convocation, sanctioned by her native Princes, she will ever submit again to the unscriptural, foreign yoke of the Bishop of Rome.

No; Popery can never take root again in our free and enlightened country while we have the Bible in our hands. Nor can any sophistry persuade us that our Thirty-nine Articles are capable of being reconciled with the very Romish errors and corruptions which they were designed to condemn.

I speak thus on the supposition that *the Blood of the Lamb* will be sustained still more boldly by *the word of our testimony* as a Church; and that *we shall love not our lives unto the death*.

And I would venture most solemnly to exhort all my Brethren in the Ministry of our Apostolical Church, and especially the younger, whilst they

adhere firmly to the real principles of our Episcopal Protestant Polity and Order in all their extent, as settled by our first Reformers; and whilst they most watchfully shun those uncharitable judgments, which Satan, *the accuser of the brethren*, foment—still to avoid every thing which savours, in doctrine or usage, of the Apostate Church of Rome. Above all I would adjure, as before Almighty God, the Children of the faithful of the last age, who have the names and reputation of their Parents to sustain, to adhere to *the Blood of the Lamb and the word of their testimony* even unto death; and not to fritter away that doctrine by a timid, half-hearted, sickly testimony, which leans to the late Movement, from fear of the world, and dread of being reproached as members of a party.

The Church Missionary Society has maintained an unwavering testimony for nearly half a century. And when I recal the names of its Founders, now with God, whom I listened to and followed as my guides in youth, and walked with in the middle period of life, and now venerate in my age—when I remember the beloved names of Scott, Simeon, Cecil, Buchanan, Venn, Robinson, Ryder, Corrie, and of him who was last removed from us but not least beloved, Josiah Pratt, with others of my Clerical Brethren—and when I call to mind further amongst the Nobility, Senators, and Gentry of our land, the honoured names of Gambier, Teignmouth, Wil-

berforce, Babington, Thornton, Grant, Macaulay, and others—I feel persuaded, that, so long as the Society continues to *follow them as they followed Christ*, and to choose and employ none but men of their spirit, ready to bear *their testimony even unto death to the Blood of the Lamb*, the divine benediction will continue to rest upon it and its Missionaries, and lead them on towards final VICTORY.

III. And this brings us to the third and last topic of our discourse—THE ISSUE OF THE CONFLICT.

They overcame him by the Blood of the Lamb ; which is thus expanded in the context ; And the Dragon and his angels prevailed not ; neither was their place found any more in heaven. And the great Dragon was cast into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come Salvation, and strength, and the Kingdom of our God, and the power of His Christ ; for the accuser of our brethren is cast down.

If the description of the terrible adversary was necessary to our due estimate of our warfare, and of the weapons prepared for us ; and thus yielded strong encouragement ; much more shall we be animated by the victory here assured, and the song of triumph poured out by the joyful conquerors. For we have a full right to infer, from one scene of

success, the like issue in similar conflicts with the self-same foes, and in the use of the very same weapons.

The Apocalypse abounds with like songs of triumph, from the prophecies of the first Establishment of Christianity, through the whole period of the dark ages, to the glorious Reformation; and so onward, to the time when Satan shall be *cast into the bottomless pit, and the Kingdoms of the world become the Kingdoms of our God and of His Christ, and He shall reign for ever and ever.*

This wonderful Book, indeed, seems designed for two purposes; to lay up materials for increasing Evidence to the truth of Christianity, as the events of Providence unfold the roll of prophecy; and also to console the faithful in the gloomiest periods with the assurance that all is advancing, according to the settled purpose of God, to final victory. Indeed, I have selected the passage before us on purpose to enter my most solemn protest against the subtle but weak attempts of the Movement School and others to turn away the word of vituperative prophecy from the Apostate Seven-hilled City; and to reject at all hazards the broad Protestant Interpretation of the whole body of our great Divines for three centuries. Certainly Satan could wish for no better support than such as this.

Let us then, without the slightest hesitation, advert to the fulfilment of this prophecy, as regards

its immediate import; then, to the victories achieved and the similar songs chaunted since; and lastly, to the full accomplishment of all the prophecies of this and the correspondent parts of Scripture which will finally take place.

1. The special event foretold is the overthrow of Satan in the Roman Empire, and his detrusion from his heaven, at the time of the Emperor Constantine. In this Interpretation we concur with the primitive Christians. "

Bishop Newton remarks, that the Christian Church in the fourth century thus applied the Prophecy. The Emperor also, in his letter to Eusebius and other Bishops about re-edifying the Churches, uses these words—"Liberty being now obtained, and the Dragon being removed from the administration of affairs by the Providence of the great God and by my ministry, I esteem the great power of God to have been manifest to all." "Moreover," adds the Bishop, "a picture of Constantine was set up over the Palace-Gate, with the cross over his head, and under his feet the great enemy of mankind in the form of a Dragon, transfixd with a dart through the midst of his body, and falling headlong into the depths of the sea."

2. But there are other victories gained by *the Blood of the Lamb*, and celebrated in the subsequent Chapters of this book by songs precisely like that of the text. These carry us on through the glorious testimonies of Claudius of Turin, of

the Waldenses and Albigenses, the Paulicians, Wickliffe, John Huss, and Jerome of Prague, to the period of the Reformation, when *the Angel flew in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people.*

Nor have the victories ceased since: the revived testimony to *the Blood of the Lamb* in the Protestant Churches, from time to time; and substantially amongst the Jansenists and others, within the pale, but not in the spirit, of the Church of Rome; together with our Mission triumphs of late years—all fall under the same description.

I trust, also, we shall have to add, if we may not now add, to these triumphs the overthrow of the Popish errors and superstitions which have invaded of late the American Episcopal Church and our own.

3. But I hasten to the awakening encouragement to new Mission efforts to be derived from the final detrusion from heaven of the Dragon and his hosts, and the full burst of praise of which the Song in the passage before us is a specimen and pledge.

Hymns of triumph preceded Messiah's advent, in the prospect of His victories. *Sing, O ye heavens, saith the evangelical Prophet, for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel.*

But the words of the Hymn before us illustrate in every expression the grand doctrine of *the Blood of the Lamb*.

You will observe that in this Song of triumph as well as in the description of the weapons employed by the faithful, not a word is said of the blessed Angels or their help; because their part was wholly subordinate: man, as I have stated, was the real combatant, and therefore the entire glory is given to *the Blood of the Lamb*, and His *salvation, and strength*, which enabled them, corrupt and weak in themselves, to *love not their lives unto the death*.

Now is come salvation, and strength—*Salvation*, as purchased by the sacrifice of the Cross, and at length fully manifested and accomplished; *Strength* exerted in *striking through kings in the day of Christ's wrath*, and in fortifying His servants, by His Holy Spirit, to sustain their testimony even unto death.

The Kingdom of our God, that kingdom of light and grace which is opposed to Satan's reign of darkness, of sin, of idolatry, of superstition; that *Kingdom of heaven* of which Daniel prophesied, and for which we daily pray in the words taught us by our Lord, *Thy Kingdom come*.

The power of His Christ; of the Messiah, of the Incarnate Son of God, the Anointed One, whose is the royal prerogative, as Mediator and Heir of all things, to *take to Himself at length His great*

power and bruise the Serpent's head ; and silence for ever the Accuser of our brethren, and cast him down with his Angels from heaven, that he may deceive the nations no more. And this will He do in His good time.

Then will the Lord Christ, who had long left His Church in a low and militant state, appear gloriously in garments dipped in blood ; then will the *loud voice be heard in heaven* ; then will the hymn of triumph, never to cease, be chaunted in its highest strains ; then shall all the faithful who have *overcome by the Blood of the Lamb and the word of their testimony, and not loved their lives unto the death*, join in melodious voices, as *the voice of many waters, and the voice of a great thunder, and the voice of harpers harping with their harps* ; and all the strength and power and salvation given to His Saints be accomplished and manifested before assembled worlds.

Such, honoured and beloved Brethren, is the encouragement held out to us for arousing ourselves to new exertions, arising from a consideration of the mighty invisible hosts we have to encounter—of the divine and supernatural weapons afforded us—and of the assured and most triumphant issue of the long and arduous conflict.

But here the preacher's heart sinks within him. His voice is regarded as the language of over-zeal.

The miseries of a *world lying in the wicked one* are not realized. We do not feel as we ought the inestimable value of *the Blood of the Lamb*. *The word of testimony* to it is not considered our indispensable duty. *The not loving our lives unto the death* is admitted as an obligation generally, but does not act powerfully and individually upon the conscience.

Let me call your attention most solemnly, then, to the scene for Missionary labour with which I am best acquainted, as it stretches before me. God works by means. Perhaps some impression may be made.

If ever there was a field *white for the harvest*, it is British India; and if ever there was a moment, a critical moment, for new and unwonted efforts in gathering in the precious produce, it is the present.

1. Every thing that the blessed Fathers of this Society at home, and the devoted Ministers and Missionaries who began the work in India—Swartz, Gerické, Brown, Martyn, Thomason—have hoped for, in the way of facilities for the enterprise, is now afforded us.

2. Consider the extent of the regions placed under our rule—2000 miles of latitude, from Singapore to the Himalayahs, and almost as many of longitude, from the Burrampooter to the Indus.

I am the farthest possible from undervaluing any of the scenes of your labours. But when new and enlarged exertions are to be made, I ask, what

is the relative number of the population around your other Missions compared with that of India; about one million and a half to one hundred and thirty millions; but suppose it to be two or three millions, India surpasses it more than forty times.

3. And these one hundred and thirty millions of Hindoostan, besides being, like others, our fellow-creatures and our fellow-sinners, for whom *the Blood of the Lamb* was shed as much as for ourselves, are also our fellow-subjects.

4. The population of India is, also, not generally in a state of savage fierceness dangerous to the Missionary; but is a mild, intelligent, in some parts a reading, and in all, to a certain degree, a civilized and approachable people—knowing little, and caring little, for the theory of their own religion, and passive, rather than hostile, to the instructions we give them of our own.

5. The British Laws and British Government afford entire safety to the peaceful Missionary in his holy labours. The security of person and property enjoyed under the *Ægis* of our power, with the righteousness and benevolence of our rule, and our fidelity to our treaties and engagements, have placed our reputation on the highest pinnacle; and are acknowledged to stand in contrast with the tyranny and misery of the 3000 years of the Hindoo, and the 600, yet more disastrous, of the Mahomedan Domination.

6. Education, however imperfect in the Govern-

ment Schools, has been making its rapid way for the last thirty or forty years, and has tended to dig up the foundations of Hindooism. Our Missionary Schools have been also at work, and laid Christianity as the basis of Instruction. The Native mind is awakening to curiosity as to British character, learning, and religion. An outburst of inquiry is beginning. India is in a state of transition from a prostrate, timid, slavish apathy, to thought, activity, enterprise. "

7. Two measures of the present noble Governor-General have augmented those facilities of Mission Work, which Lord W. C. Bentinck so wisely began fifteen years since. Public employments are to be conferred on Natives with reference to their education and moral character; and a preference given to those who have distinguished themselves in Institutions supported as well by the Government as by private individuals and Societies. This is one measure. The second is, That no person is to incur loss of property, or civil privileges, upon embracing Christianity. Both are big with immense results.

8. The rapidity of the transit between England and India is a point of great importance, of greater than can be well imagined. Dr. Buchanan dwelt much on the extreme difficulty on this point in his time; and proposed that ships should be chartered by our Society for the express purpose of facilitating conveyance. Steam communication does

this. It is probably next in its consequences to the invention of printing. The most distant countries are now united by the very seas and oceans which formerly separated them.

9. India, moreover, like Palestine at the promulgation of Christianity, and like Rome at the fall of the Western Empire, is the centre for Eastern Missions. China on the one side, and Caubul, Persia, and Arabia, on the other, already look to her with admiration as the bright spot of military glory and commercial power.

10. A time of profound peace, like that at our Lord's birth in the Roman Empire under the Emperor Augustus, seems now come, and to promise a long and permanent tranquillity for the Christian Teacher.

11. The signal blessings of Almighty God in the late glorious and almost unexampled victories on the Sutlej, and in the moderation, wisdom, and Christian piety which followed them, have re-echoed from one end of Hindoostan to the other, and penetrated the Natives with a deep feeling of veneration and awe for the British name.

12. A marked and suitable THANK-OFFERING from Britain is what the God of her mercies demands—and with that a TRESPASS-OFFERING for our past neglect and torpor. Nor can we otherwise expect the continuance of the Divine favour.

13. Even the infidel, overshadowed in this Protestant country by Christian influence, acknow-

ledges the hand of the Almighty. He admits that it is not for miserable pelf, nor the gratification of a low ambition, that we have been put in possession of the greatest empire ever entrusted to a Western Sceptre. He avows that our dominion should be directed to the benefit of the vast native population. He tells you, and tells you truly, that the Portuguese, the Dutch, the French, failed in their highest duties; and that England is now put upon her trial in the eyes of the whole civilized world.

And shall we, who are Christians, not act, at such a moment as this, on the high and ennobling principles of a Religion founded on the inconceivable love of God our Heavenly Father, and the effusion of the most precious Blood of the Lamb, and the very spirit of which is dissemination and diffusion?

And yet we are inert. The immense number of families enriched by India are asleep. The spiritual Church shrinks back. Selfishness lays its icy hand on the warm seat of life. The mother starts at the thought of parting with her beloved son. The kindred interpose between Christ and the *testimony to His Blood* before the Nations. Our Universities and Colleges refuse the flower of their students.

Other scenes of duty are instantly supplied with candidates. The doors of those who have to dispose of civil or military stations, in the same country, with the same climate, and greater danger to health, are crowded with eager applicants. But

when *the Blood of the Lamb*, and *the word of testimony*, and the salvation of the Hindoo, are concerned, then the domestic affections begin for the first time to be disturbed, and difficulties and heartlessness obstruct the way.

Awake then, Christian Britain, to your high calling!

1. *Say not you have Heathen enough at home.* Heathen you have, God knoweth; but a Missionary Church is the only Church that can care for them. The reaction of a Missionary spirit will inconceivably accelerate your labours amongst your own people. When all is dead in the body of our Church, both England and India perish without regard; but when the life-blood beats vigorously at the heart, it flows to the most distant parts of the social frame. The love of Christ inspires the zeal and discovers the means for efforts both at home and abroad. All prospers, as *the Blood of the Lamb* is deeply felt, and sanctifies the inward principles of action.

2. *Say not the success is doubtful.* Doubtful! you have already had success more than adequate to the scanty means employed. What! have you forgotten Krishnaghur, and Tinnevely, and Burdwan, and Agra, and Benares? There are now, taking in all your Missions throughout the world, above eighty thousand Native Christian Worshipers, and nearly ten thousand Communicants.

The increase, during the last ten years, has been more than seven-fold; and if the succeeding ten years should be blessed at the same ratio, half a million of souls would be brought under Christian instruction in India alone; and at the end of a period equal to the length of the Society's past labours, the whole population of British Hindoostan would be the Lord's*.

The frame-work, moreover, is ready for expansion to any extent. The preparatory measures in our present Missions are nearly accomplished. We know our ground. The Scriptures are translated and printed by the noble and god-like labours of the British and Foreign Bible Society. The Mission about to be established in connexion with St. Paul's, Calcutta, will supply, as I humbly trust, a nucleus of learned and devout men for aiding all our existing Stations, and for giving a front and stability to the Church in India, and for laying the firm foundation of a Native Ministry.

A Bishopric at Agra will, I doubt not, be soon erected.

The beautiful order and discipline of our Church is taking root in India; and exhibits all the features of the primitive ages, and in many respects more than at home. If we have not what is now called Apostolical Succession, which in the Movement

* Vide "The Present Position and Future Prospects of the Church Missionary Society. 1846."

sense is a mere fiction, we have Apostolical polity, Apostolical doctrine, and Apostolical order.

All is waiting for a new impetus to your Christian efforts.

To undertake the conversion of India is not merely the duty, but **THE DUTY OF DUTIES** of England at this crisis. Nor is it less practicable than it is imperative.

3. *You ask what steps can be taken.* Your Missions faint for want of helpers—sixteen were required, and could not be sent, last year: add to their number. Your admirable Institution at Islington is not adequately filled: pour in the needful Students. Some of your old Stations have been abandoned, as Meerut, from want of labourers: return to them with redoubled activity. New Missions are demanded in all parts: establish them. India stretches out her hands unto God, and to you as His faithful Servants: fly to her succour. Not one-tenth part of the exertion is made which the case requires. Go forward in the faith of *the Blood of the Lamb*, and all will yield before you.

4. *But you ask, Where are the funds?* They must be supplied by new plans, new efforts, a new life-blood poured through the hearts of Christians. I observe that the Income of the Society, after rising to a certain amount, has remained nearly stationary during the last five or six years, and has this year slightly declined. At the same moment

the Popish Propaganda multiplies its efforts—the 916*l.* of 1823, were 161,408*l.* at the last report. Superstition knows what she is about; and by holding out indulgences, and the intercession of St. Xavier, succeeds in her way.

Let our pure religion outstrip her. Some few give to the extent of their means already, as I know, and I honour them for it. But, generally, new measures of Charity, a new estimate of the ends of wealth, and a new system of economy for supplying its demands, are required. When the property of British Christians is considered, what are the Annual Funds of our Society? What are One Hundred Thousand Pounds to Thirty-five Millions—and these not including the immense mass of wealth in smaller amounts which the Income Tax does not touch?

It is to be remembered, also, that the very success of your Society cripples its exertions. Every Mission, as it prospers, demands larger and larger support—and you are committed to that increasing demand.

Let each one before me, at the least, take up the resolve to do something more energetic than ever.

5. *But are men wanting?* They are. Then awake, ye youth of our families, and schools, and universities, to the dignity and blessedness of the Mission-Call! Some have done so: let others catch the flame. Do you, the senior members of our

Church, direct the attention of your children, and students, and youthful Christians, to the subject, when you discern in them fixed and solid piety, and competent talents for usefulness. The humility and modesty of the youthful mind waits for your advice and guidance.

I trust at this moment the nascent desire is springing up in many, many hearts. The opportunity is inviting, and may be short. God is at work. I firmly believe that, from the first promulgation of the Gospel, a crisis of such importance as the present for the salvation of such an immense population as India, has not occurred. Occupy it, then. Not a moment is to be lost. Eternity presses on. Souls are perishing. If there be a Hundred and Thirty Millions in India, Four Millions die every year, and Eleven Thousand every day.

The period may come at any instant when *the loud Voice will be heard in heaven*. Several intimations are given in this and other of the sacred books, that the final Victory in *the Blood of the Lamb* will be sudden and unexpected. Our Lord, as I have stated, declared in prescience of this, *I beheld Satan as lightning fall from heaven*—as visible, as rapidly, and in a manner as unlooked for at the moment. The Evangelist tells us, that *as the lightning cometh out of the east, and shineth even to the west, so also shall the coming of the Son of Man be*.

Then will the Church fully understand the note of time in the word *now*. *Now is come* in present and actual triumph. And what transport of joy will the word excite! *Now is come*, after the promise of the bruising of the Serpent's head has been so long made; *now*, after all the types and prophecies of the Patriarchal and Mosaic dispensations have so long remained unaccomplished; *now*, after *kings and prophets and wise men have so often desired to see the day*, and have died without the sight; *now*, at the moment perhaps of thickest gloom and when every thing seemed desperate; *now*, amidst the shaking of the nations and the overthrow and confusion of temporal sovereignties; *now*, after Satan has reigned for nearly six thousand years, *is come salvation, and strength, and the Kingdom of our God, and the power of His Christ*; and the final victory of the faithful by *the Blood of the Lamb*.

Whenever this triumph shall be accomplished, the song of eternal praise will, as I have said, be raised in its highest strain; then will *the marriage supper of the Lamb* be prepared, and *His bride make herself ready*; then will all who have sustained their testimony even unto death, and *come out of great tribulation, wash their robes, and make them white in the Blood of the Lamb*; then will they *hunger no more, neither thirst any more; for the Lamb in the midst of the throne shall feed*

them, and shall lead them unto living fountains of water ; and God shall wipe away all tears from their eyes.

But, O Thou Almighty Father, we are of ourselves without power ; be pleased *to stir up Thy strength, and come and help us !*

Vouchsafe, O Eternal Paraclete, to breathe upon our dead, sluggish hearts, that they may live !

O Divine Redeemer and Lord of all, who, after shedding Thy most precious Blood, art, *as a lamb that was slain*, pleading for a lost world, and waiting for *all things to be put under Thy feet* ; look down in Thy pity upon us ; bedew our very souls with Thy Blood ; let this Blood raise us up Ministers, Missionaries, Confessors, Martyrs. *Gird Thy sword upon Thy thigh, O Thou most mighty, and in Thy Majesty ride prosperously. Let Thy Name endure for ever ; let Thy Name be continued as long as the Sun ; let men be blessed in Thee, and all nations call Thee blessed. Yes ; blessed be the Lord God, the God of Israel, who only doeth wondrous things ; and blessed be Thy glorious Name for ever ; and let the whole earth be filled with Thy glory ; Amen and Amen !*

Brethren, I have done. I commend the sacred cause of Missions, and especially in India, to your prayers. I am re-embarking, if God permit, for

the scene of my duties—*baptized for the dead*. Receive, I pray you, in love, this my last testimony to *the Blood of the Lamb*.

I shall see you no more at our Anniversaries. But we shall be assembled before the Judgment-seat of Christ. Let each one of us see to it, that we meet then on safe ground. Satan's wide-spread empire is made up of multiplied individuals. Let us take care that Satan is cast out from the *heaven* of our hearts; and that we believe for ourselves, each of us, in *the Blood of the Lamb*, and bear our bold *testimony* to it, each in our sphere, even unto *the death*.

Then may we humbly hope, that, being washed, covered, plunged, hidden in *the Blood of the Lamb*, we shall pass, as one of our Commentators¹ sublimely speaks, "under that purple covering triumphantly to glory!"

DEO SOLI PER CHRISTI
SANGUINEM
SIT GLORIA IN SEMPITERNUM.

¹ Dr. Gill.

SOUNDNESS OF DOCTRINE ESSENTIAL TO THE
PRODUCTION OF GOOD WORKS.

A SERMON

DELIVERED BEFORE

THE UNIVERSITY OF OXFORD,

AT ST. MARY'S,

ON TUESDAY, JUNE 23, 1846,

FOR THE BENEFIT OF THE

RADCLIFFE INFIRMARY.

TO THE
REV. BENJAMIN PARSONS SYMONS, D.D.
WARDEN OF WADHAM COLLEGE,
AND
VICE-CHANCELLOR
OF THE
UNIVERSITY OF OXFORD,
THE
FOLLOWING DISCOURSE
IS
MOST RESPECTFULLY INSCRIBED.

D. CALCUTTA.

Oxford,
June 26, 1846.

TITUS ii. 14.

*And purify unto Himself a peculiar people,
zealous of good works. "*

THE excellency of the Christian Morals is universally admitted. The humanity also and tenderness which they breathe are acknowledged on all hands. Even the learned heathen, if ever so little informed, allows the superiority of the precepts of our religion.

But the foundation on which these morals rest, and the danger of turning aside from the motives which alone can produce them, are not perhaps sufficiently considered by the Christian student.

The passage of St. Paul, of which the words I have read are the conclusion, is decisive on this subject.

He is instructing Titus, whom he had left as bishop and chief pastor in the hundred-cities of Crete, and through him the presbyters and converts of the newly-founded churches of that island, as to what constitutes sound and wholesome doctrine.

The character of the Cretans before their conversion had been in a peculiar manner deceitful, rude, sensual, even for heathens.

They were *liars* to a proverb; ungoverned in their passions like *evil beasts*; and gluttonous, heavy, stupid, *slow bellies*; as the Apostle reminds them that one of their own poets had confessed.

Besides this, false teachers had insinuated themselves among them, who, disrelishing the plain features of the Gospel, bewildered them with endless genealogies and traditions.

St. Paul then thus introduces his authoritative instructions; *But speak thou the things that become sound doctrine.*

Next, after detailing the chief duties of each class of converts, he thus proceeds.

For the grace of God that bringeth salvation hath appeared unto all men,

Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world;

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

Finally, he opposes this sound doctrine to trifling questions; first generally, *These things speak and exhort, and rebuke with all authority.*

Then particularly, *This is a faithful saying, and these things I will that thou affirm constantly, that they—in order that they—which have believed in God, might be careful to maintain good works. These things are good and profitable unto men. But avoid foolish questions and genealogies and contentions about the law; for they are unprofitable and vain.*

Human nature is substantially the same in all ages. The mystery of the Gospel is as inseparably connected now, as ever it was, with Christian morals. And the vanity of man is constantly prone to neglect St. Paul's solid topics of faith and practice for matters of minor importance.

Such being the Apostle's instructions, I humbly trust, if I can succeed in seizing his argument, that the present appeal to your benevolence will not be without effect in behalf of the admirable Infirmary for the sick, which is one of the ornaments of this University; and that you will assist in handing down to the successive generations of the poor in this county, the fruits of the munificence of RADCLIFFE, and of the wisdom and providence of his Trustees.

I. The first branch of St. Paul's solid doctrine are the plain fundamental truths of the Gospel.

Of these the GRACE OF GOD is the first; His free and undeserved favour to a lost world; *the kindness and love of God towards man, not by*

works of righteousness which we have done, but according to His mercy. For by grace are we saved through faith; and that not of ourselves, it is the gift of God.

The next blessing is, that this grace *bringeth* SALVATION, deliverance from the guilt, power, and consequences of sin; the plucking out, as it were, of the sinner from the gulf and pit of destruction; the rescuing him from the curse of the Law, the wrath of God, and eternal death. It includes the pardon of sin, reconciliation with his offended God, peace of conscience, a new heart and spirit, every blessing which man needs in this world, and eternal life in the fruition of our Lord's glorious Godhead in the world to come.

The Gospel is not a law of works; it is not a republication of what is termed natural religion, it is not merely a perfect code of morals. Man wanted, indeed, a rule of life, and the Gospel includes it, as we shall hereafter see; but he wanted in the first place pardon for past sin, and a renewal of his powers for future obedience; that is, he wanted what the grace of God has brought him, SALVATION. A perfect law would have been a small comfort to him, if he could not observe it, and must perish for violating it.

The Apostle explains the nature of this salvation by stating its MERITORIOUS CAUSE; *Who gave Himself for us*; the import of which expression is explained by similar terms elsewhere, *The Son of*

Man came to give His life a ransom for many. Christ hath loved us, and given Himself for us, an offering and a sacrifice to God.

Here is the foundation of the doctrine of Atonement, of Satisfaction, of the substitution of our Lord's inconceivably bitter death for ours, and of our justification by faith before the tribunal of God.

Yes, He the Blessed Saviour gave Himself to take our nature upon Him; gave Himself to be born of a pure Virgin; gave Himself to expire upon the Cross by the most painful, the most lingering, the most opprobrious death, as a malefactor between two thieves, in the presence of the Romans and the Jews, by a punishment accursed of God, and abhorred of man.

Great indeed is the mystery of godliness, God was manifest in the flesh. "The Sovereign Majesty," says a pious author*, "gave Himself to reproaches; glory to ignominy; wisdom to the folly of the cross; God to executioners; life to death; by a suffering altogether voluntary, irrevocable, and without reserve. And this for us; God for His enemies, the Master for His slaves, holiness for sinners, goodness itself for the ungrateful. The Judge takes the place of the criminal, and is condemned to extreme punishment, that the criminal may ascend the tribunal and the throne."

The great blessing of our REDEMPTION is next

* Quesnel.

more explicitly stated; *that He might redeem us from all iniquity.*

His giving of Himself as a Sacrifice for us was the ransom-price by which He redeemed us from the hands of Satan, death, and hell, those cruel taskmasters to whom we had sold ourselves. This was the satisfaction made to the law and justice of God. By this as our Goël, our Redeemer, our Kinsman, one in our nature, He purchased back our lost inheritance, and claimed and vindicated us as His own. The prison-doors were thrown open, the chains of the captive broken off, and the penitent was not only pardoned, but brought forth into spiritual liberty; that thus, *being delivered from the hands of his enemies*, he may serve his reconciled God and Father *without fear, in holiness and righteousness before Him all the days of his life.*

THE INTERIOR PROCESS by which this redemption from all iniquity is carried on, follows, *And to purify unto Himself a peculiar people.* For the humble believer becomes by the *exceeding great and precious promises* of the Gospel, a partaker of a divine nature, having escaped from the corruption that is in the world through lust. Having purified his soul in obeying the truth through the Spirit, he daily cleanses himself from all remaining filthiness of the flesh and spirit, perfecting holiness in the fear of God.

This interior process is accompanied with a

willing CONSECRATION to Christ's service. After the redemption from Egypt, the Israelites became *a peculiar people* to the Lord, *His treasure, His heritage, His first-born*, whom He had delivered with His mighty hand, and for whom Canaan was reserved as the purchased possession.

Under the Gospel *the peculiar people* are no longer of one nation as the Jews of old; but consist of all in every part of the world who receive His proffered grace, who rely on His great salvation, who purify themselves from all iniquity, and who devote themselves to His service.

Such is the stupendous scheme of the grace of God bringing salvation, which APPEARED, shone forth, *to all men* in the promulgation of the Gospel. This shining forth upon the entire lost race of man was an Epiphany indeed, like *the Day-spring from on high*, after a long, dark, tempestuous night. The light of grace was before, faint and obscure in the narrow bounds of Judæa, but it now became conspicuous and illustrious, filling every place, as it reached it, with its immense effulgence.

The shining light of the natural morning, when the day arises, is bright, exhilarating, free for all, the source of comfort and life, of joy and gladness; and hailed as such by all things in heaven and earth. So is the Sun of Righteousness to all who behold it, as it walks through its course, with light and healing in its beams.

The Gentile world had long been in a state of

ignorance, idolatry, and misery. Judæa had almost forgotten the word of prophecy, and was looking for no such blessing; when, upon a sudden, as the word properly signifies, there brake forth an unexpected light; *the people which sat in darkness saw a great light, and to them which sat in the region and shadow of death, light sprang up.*

This is the first branch of *the sound doctrine* which Titus was to *affirm constantly*, in order to *stop the mouths of vain talkers and deceivers.*

II. The Apostle proceeds next to CHRISTIAN MORALS, as inseparably connected with sound doctrine, and indeed forming a part of it;

Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.

The grace of God opens a new school, gathers new disciples, teaches new lessons. The Gospel doth not leave man to mere principles; nor does it allow him to rest in a barren assent to them; nor does it expect the effects of them without further diligent inculcation. But it teaches morals in the same broad intelligible manner as the salvation of the Gospel.

And it begins with SELF-DENIAL. Man being a corrupt creature, with a heart and affections prone to every evil, must resolutely *deny ungodliness and worldly lusts.* There must be an instant change, a disruption of all sinful ties. This is a

difficult task. It is a contrariety to the bias of nature, a struggle against a mighty stream, a sacrifice of all that is dearest to the human heart.

Still, difficult as is the lesson, grace teaches it effectively—for you will observe the emphasis of the word; it is not the Gospel which teaches, nor the appearing of the Gospel, but the grace of God thereby which teaches man.

This grace begins with an interior circumcision, it *crucifies the flesh with its affections and lusts*. It not only teaches, but persuades; not only lays down a rule, but infuses a new bias of nature; not only explains duty, but forms the mind to the precepts it enjoins. The salvation of the Gospel received by a lively faith produces love, and love dedication, and dedication prayer for the Holy Spirit, and the Holy Spirit good works. And thus gently trains its pupils, as the parent his child, in the way that they should go.

Self-restraint is the beginning of all real duty to God and man. The tide and rush of selfish and inordinate passions is a whirlpool which draws every thing into its stream. Concupiscence is a bottomless pit, says Pascal, which nothing can fill. The more you throw into it, the wider is the gaping aperture. Self-denial closes the abyss by an absolute submission to the will of God.

Human laws are impotent. They curb merely a few overt actions; they set up those external barriers, without which society could not hold

together. But grace goes to the root of the evil, enacts an inward law, restrains the rebel lust, takes away the disposition to iniquity, bears off the whole soul.

The stream which feeds the whirlpool is cut off, and a dam thrown across the torrent as it pours into the gulf. Now all becomes practicable. The law is written upon the heart, an habitual self-renunciation, an habitual watchfulness, an habitual repression of the risings of ungodliness and worldly lusts, a constant dread of temptation are exercised. The scholar of grace *denies himself, takes up his cross, and follows Christ.*

POSITIVE DUTIES find now their place. Negatives are not enough. Abstinence from evil makes way for relative and personal good.

And as man stands in a distinct relation to himself, to his neighbour, and to his God, the penitent begins with himself, and LIVES SOBERLY, discreetly, wisely, in possession of himself. He keeps his body in temperance and chastity; he keeps his mind in an even frame, serene, clear, free from all disturbances which would throw him off his balance. Sobriety, like a pilot who understands his compass and knows the dangers from winds and currents, moderates his desires after earthly objects, restrains the first movements of lust, resists the approaches to excess, checks the strivings of ambition, represses the sallies of anger, eradicates the love of money, and guards against insolence

in joy, despondency in grief, presumption in success.

Next, as to his relation to his neighbour, he LIVES RIGHTEOUSLY, giving to every one their due, promoting the good fame and just interests of all around him, acting with jealous equity in doubtful matters, adhering to truth in his dealings at whatever expense, and *doing to others as he would they should do unto him*.

Righteousness, also, includes beneficence, good will to all, aid to those in trouble, sympathy with all who suffer adversity. Selfishness is unrighteousness.

These two branches of duty are connected with a third, the highest of all. He LIVES GODLY as regards the supreme and ever-blessed God, whose transcendent claims absorb every other. He henceforth considers himself as *not his own, but bought with a price, that he may glorify God in his body and in his spirit, which are God's*.

To inculcate plainly and broadly this self-denial and these positive duties on the footing of the grace of God in salvation, is the second branch of the sound and solid instruction which St. Paul enjoins, in opposition to fables and the commandments of men.

This is the life the Christian disciple is to live from day to day, as he passes through his state of probation in this present ensnaring and transitory

world, to that future and eternal world on which the Gospel fixes his intense regard.

III. But what, it may be asked, is to sustain the feeble mind of man in this self-denying course.

St. Paul replies by opening a third branch of his sound and wholesome doctrine; *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ*; or rather, of our great God and Saviour Jesus Christ—for such is admitted to be the more correct rendering of the expression^b.

This second appearing will be very different from the first. The shining forth, the ἐπιφάνεια, of the Gospel itself was morally glorious and refulgent, that is, as to its doctrine and effects; but was purchased by our Lord's personal abasement and humiliation. His second appearance will be glo-

^b For that such is the import of the phrase is established, I conceive, by every possible evidence; by the natural construction of the passage; the testimony of the Ante-Nicene Fathers, and the earliest Greek Commentators; the use of the text by Athanasius and Chrysostom against the Arian Heretics; and by the consideration that there is not a single passage in the New Testament in which the ἐπιφάνεια is applied to any but Jesus Christ, an appearing being never once affirmed of God the Father—to which I add the confirmation derived from the Grammatical Canon brought forward of late years by Mr. Granville Sharpe, and supported by the learned labours of Dr. Wordsworth, my eminent predecessor Bp. Middleton, and others. Possibly our venerable Translators used the word *and* in this place in the sense of *even*.

rious, not only in its effects, but as to His own Divine Person and Majesty.

In His first Advent, he *made Himself of no reputation*, emptied Himself of the attendant glories of His nature as God, *took upon Him the form* and accompanying attributes *of a servant*; and was *made in the likeness of men*; and *being found in fashion as a man*, He still farther humbled Himself, and became obedient unto death, even the death of the cross.

But at His second Advent He will appear infinitely glorious *in the form* and with all the attendant majesty *of God*; as one, who *thought it not robbery*, but knew it to be His natural and inherent right, *to be equal with God*. He will then appear *in His own glory*, as well as *His Father's and the holy Angels*. Then will He shine forth resplendent as the object of *the blessed hope* of His people, and will *change their vile body*—the body of their humiliation—that it may be like unto *His glorious body*, according to the working whereby He is able to subdue all things unto Himself.

To this glorious appearance of his Saviour the disciple of grace looks forward amidst the darkness and sorrow of this present world; and for this he prepares by self-denying sobriety, righteousness, and godliness.

Men, blinded by the dazzling vanities around them, have little conception now of the divine

Majesty of our God and Saviour; but in that last great day His essential Deity will swell upon their astonished view in all its unutterable magnitude, and in a manner not to be misunderstood.

And it is in this respect, perhaps, that the Apostle speaks of Him here emphatically as *our great God and Saviour*, as suggesting a consideration infinitely outweighing the depression, and confusion, and persecution, and banishment, and sorrows, of this momentary scene. *The great God, the mighty God, He that in the beginning was with God, and was God, will soon appear to receive them to Himself, that where He is, they may be also.*

Such, then, are the three parts of the sound doctrine which St. Paul directs Titus to affirm constantly, in opposition to human inventions and conceits.

Speculative divines now, like the zealots of old in Crete, may amuse themselves and others with subordinate topics. But will these charm to rest the tiger-passions of men? Will they raise those who have been *liars, evil beasts, slow bellies* all their lives, to the self-denying, sober, righteous character of the followers of Christ? No. If the sound doctrine enjoined by the Apostle be insensibly forgotten, and impositions of *will-worship* be substituted, the efficacy of the Gospel will disappear, religious sensibilities be misguided, the evil tendencies of the human heart connived at,

a feeble, sickly, superstitious piety masked and excused; and the Minister of Christ, instead of labouring for the conversion of souls, will fritter away his time on fruitless disputations, or else on architecture, or music, or the external formalities of religion.

IV. But let us proceed with our Apostle to the result which his solid method of teaching will produce, a peculiar people *zealous of good works*, affectionately attached to the noble employment of Christ's service, whom they deem it an inexpressible honour to obey.

Of these good works the Apostle gives us a specimen in the former part of this chapter and the beginning of the next.

The aged men are to be sober, grave, temperate, sound in the faith.

The aged women to be in behaviour as becometh godliness.

The young women to be sober, to love their husbands, to love their children.

The young men also to be sober-minded.

The Minister of Christ to be a pattern of good works; and in order to this—what bears directly on our argument—to shew in *doctrine uncorruptness, gravity, sincerity; sound speech that cannot be condemned.*

Even the poor degraded slave, ill represented

by the word servant, is to *adorn the doctrine of God our Saviour.*

All classes, also, are to *obey magistrates, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.*

And in these and every good work they are to be *zealous*, eager, seeking occasions of usefulness, economizing other expenses in order the better to perform them; and prompt in overcoming difficulties, as an ambitious man is in seeking to surmount the hindrances to his favourite object, or the avaricious man to his acquisition of gain.

And here I am naturally led to enter on the more immediate object for which I am to solicit your benevolence. Surely there is no description of good works more adapted to recommend our religion than the charitable foundations of Hospitals and Infirmaries for the sick poor.

Our blessed Lord when upon earth first healed the bodies of those who applied to Him, and then preached the Gospel as the medicine for the soul. He first relieved the corporeal malady, and then invited the sick in spirit to the better balm than that of Gilead, and to the better Physician than any heard of there.

Medical science, indeed, seems like a stepping-stone between Heathenism and Christianity. The benefits are so palpable, and appeal so directly to

the principle of self-preservation, that no prejudices can long stand against it.

The effects which Heathenism actually produces as to the application of medicine to the bodily maladies of men, is perhaps not sufficiently considered.

There is, as you might augur, little of sympathy with the sufferings of others where the God of Love is unknown, little regard for human life; no public spirit; no spring of improvement; nothing to arouse the torpidity and selfishness of the Hindoo mind.

The physician, or rather empiric, proceeds on unconcerned with his hereditary method of treating diseases as handed down from the time of Vicramaditya, fifty years before Christ.

His text-book is the Ayurvéda, one of the sacred Books of the Hindoos, said to have been originally delivered to mankind by Brahma, Indra, and Darwantri, and five other deities. Should death follow, it is ascribed to inevitable fate.

For Fatalism is the creed of Hindoo and Mahomedan, and is the excuse for whatever indolence or interest dictates.

Their idolatrous religion, indeed, opposes in its first principles the progress of any thing like medical science. The touch of a dead body is defiling; anatomy, therefore, the cradle of medical knowledge, and the true theory of the circulation of the blood, are equally unknown. Surgery is an

undiscovered country. Charms, repetitions of sacred words, accusations of witchcraft and an evil eye as the causes of disease, make up the melancholy medical picture.

European practitioners and European medicines are shunned as a plague. If any one in the higher ranks is resolved to consult an English surgeon, long Persian inscriptions must cajole his prejudices.

In fevers, the same heated rooms, the same spices, the same rash application of arsenic, is now in vogue as it was a thousand years since. The same fatal astringents in complaints of the nature of dysentery swell the frame of the sufferer, and dismiss him to an early death. The poor female even in the upper classes, at the approach of her hour of sorrow, is thrust out into a frail shed in the court-yard or compound of the mansion, as defiled.

In cases of fractured limbs, the parts are bound together without adjustment.

Hospitals for the human sick there are none; while the Jainists, one of the innumerable Hindoo sects, have been known to keep Infirmaries for their favourite horses and camels. And multitudes of persons may be always seen going about with their mouths bound up with a thick cloth, that they may not unconsciously destroy insect-life by inhaling freely the atmospheric air. Such is the perversion of the low feelings of humanity in the Heathen.

One lamentable effect of Hindoo fatalism and ignorance of medical science, is the terrific practice of carrying down to the banks of the Ganges the aged sick when supposed to be under the decree of fate—of fate interpreted, you will observe, by the indolence and selfishness of expectant heirs—and their filling their eyes and nostrils with the sacred mud, and leaving them to perish. Probably one half of these victims might be restored by proper medical aid to a certain measure of health. The ranges of Vultures on the high walls of this horrid ghât or river-landing-place, attest the atrocities which are perpetrated within.

The benevolence of the British Government will, I trust, soon be directed to this violation of the first laws of our common humanity.

One step towards the gradual suppression of these evils is the College for European Medical Science lately established by Christian mercy in Calcutta. The Hindoo youth flock to it with eagerness, their parents conniving at the breach of caste.

The Infirmaries of England are the Seminaries of our Indian Medical Practitioners, now scarcely less in number than one thousand; of whom some have been educated in this place, attended your Clinical Lectures, and walked your Infirmary. Our Rev. Chaplains and Missionaries also carry out some general knowledge of medicine, which, however slight, is of the greatest value.

But Christianity alone can teach the doctrine of a merciful Providence, infuse activity in works of love, or raise a genuine medical spirit. Idolatry is ever cruel and impure, selfish and degrading.

Consider, for a little further, I pray you, the state of India, and you will perceive the force of this remark. The learned are bewildered, like the Cretans before their conversion, in endless guesses at the primary truths of religion and morals. They have no idea of a Supreme Creator; no conception of the Incarnation, except the miserable remains of original revelation distorted in their fables of the nine-fold Incarnation of Vishnoo; no accent of grace falling on their ears; no just notions of chronology, history, and the laws of evidence; no idea of objective truth; no language to express the doctrines of the Bible, till terms are adapted to new and higher uses, as the Greek were at the promulgation of the Gospel. And with all their learning they are sunk, even more than the mass of the population, in the grossest idolatry and most abominable vices. There is no self-denial, no right idea of duties to themselves, their neighbour, or their God; no hope of a glorious immortality, and of course no real love to their fellow-creatures in poverty and sickness.

To judge aright indeed of the light which Christians enjoy, you must turn to the glooms of India.

There the cause of all their misery is that the *ἐπιφάνεια*, the shining light of the Gospel, has

scarcely gleamed upon them. The Sun of righteousness is almost unknown there. The natural sun indeed has been rising daily in the East from the first creation of man ; and has been illuminating the earth, all the parts of which have come successively into the solar light, and partaken of the blessing. But the revolution of the Sun of righteousness has been slow indeed. Hardly has it glanced, after eighteen centuries, on a solitary spot or two in India, to alleviate the sepulchral darkness.

Still, we are not to be discouraged in our efforts to save them. In some rare spots the converts, though few compared with the millions around, are yet not inconsiderable in number. The dawn has appeared in Benares and Agra, in Krishnaghur and Tinnevely, in Burdwan and Calcutta.

The grace of God has brought salvation. Thousands of the Hindoos have denied and abdicated their atheism and abominable vices. They have abandoned their idol-feasts, their polluting amusements, their debasing lusts, and frauds, and covetousness, and the anti-social castes indulged in by the world around them, and in which they formerly partook ; and they *live soberly, righteously, and godly in this present world*, sustained by the *blessed hope of the glorious second appearing of their great God and Saviour Jesus Christ*.

Allow me here to urge on you for an instant the claims of India. I entreat you, Christian brethren,

to send out your devoted Missionaries to the benighted millions placed under your rule, and waiting for salvation at your hands. Let the first youth of the University be ambitious of being heralds of Christ. Let learning, and talent, and piety, and the vigour of your best years, be dedicated to this high service. Let the devout medical student carry his science to the aid of his perishing fellow-creatures.

But let it be the pure Gospel which they carry out. Popery and semi-popery instead of illuminating, can only mislead.

And here we fall back insensibly on the main argument of the Apostle. Nothing but the sound doctrine of the Gospel can produce the regeneration of a lost world. What can external shows do, which only seduce the senses? What can bells, and music, and incense, and picture-books, and illuminated lives of saints, and crucifixes, and images of the Virgin do, but betray you into the wiles of an apostate Church?

Nor let the assumption of terms of piety, of claims to divine influence, and the ascription of conversions to the immediate power of the Holy Spirit, deceive you. The language of devotion is admirable, indeed, when based on the solid doctrine of St. Paul; but when associated with superstition, brought in by Jesuits for the sake of argument, and employed to gild the harlot cup of spiritual intoxication, it is poisonous and deadly.

Bewilder not yourselves also with subtle disputations on minute questions and pretended developements, which only lead to scepticism and infidelity, and which indeed proceed on the principle that the Scriptures are not *able to make men wise unto salvation*.

Let me entreat the younger Members of the University to employ the precious moments of their academical course, which is too short for its high purpose, in amassing sound learning, in maturing their powers of discernment and judgment, and in preparing for those weighty duties of future life, for which trifling superstitions unfit them.

Let them base every thing on the solid, manly doctrine of St. Paul; connecting with this a firm and enlightened attachment to our own Protestant Church in her Orders, her Polity, her Articles, her Liturgy, her Baptismal Offices, her Homilies, as settled at the Reformation; and not as developed, that is, corrupted, by vain tradition.

In the nature of things, master-principles of one kind or other will govern the man. The grand question is, whether our master-principles shall be those of St. Paul, as set forth in the passage before us, or those of the Divines, who follow now the vain Cretan teachers. If you attempt to build on the commandments of men, the foundation is rotten, and will not sustain any solid edifice; and *ungodliness and worldly lusts*, aggravated by a

false religion, will in one form or other rule and carry off the soul.

But if your master-principles are based on a humble and lively faith in the *grace of God in salvation*, on a consideration of the love of Christ in *giving Himself for us*, and on a *blessed hope* of the second coming of *our great God and Saviour*; then will the foundation sustain the building, and you will remain firm and stable amidst the agitations of an evil day. Eleven times does the Apostle in his Epistles to Timothy and Titus warn those Bishops against the danger.

I must confess I tremble for our Apostolical National Church, which has been for three centuries the bulwark and glory of the Protestant Faith. Antichrist seems to be resuming his arrogance; and in a fallen world like ours, when errors become popular, they soon spread. Superstition has charms for the minds of unsettled young students and ministers, who have some religious sensibilities, but small experience, and less judgment. It is a short way to authority and self-importance:

I confess I am astonished at the credulity which can again admit the claims of the Bishop of Rome.

What, I ask, has been asserted of late, which our Cranmers, and Luthers, and Jewels, and Hookers, and Jacksons, have not unanswerably refuted ages ago?

If ever there was a fact made clear, it is that

our Reformation was a regular, canonical act of our Bishops and Clergy, assembled with full powers in Convocation, under the legal sanction of our Native Princes.

If ever there was a fact made clear, it is that no new Religion was then introduced, no new Church founded; but our own National British Church, as established by Apostles or Apostolic men in the first or second century, brought back in the sixteenth to her original principles.

“Not one stone of a new foundation was laid,” says Bp. Hall, as cited from this pulpit in an admirable discourse four years since; “the old walls stand still. It is only the overcasting of these ancient stones with the untempered mortar of new inventions which we removed.”

If ever there was a fact clear, it is that the usurpations and tyranny of the Bishop of Rome were continually resisted and denounced by our Monarchs, our Bishops, and our Barons, long before the æra of the Reformation, whatever footing the Pope may have gained by connivance or violence in the dark ages. Legal jurisdiction, as was stated in the same discourse, in this Church of England he has none.

I rejoice from the bottom of my heart, as all India did, that this noble University protested so early against the revived arrogance and sophistry of the Italian Bishop.

* By the Rev. Vice-Chancellor, Dr. B. P. Symons.

These sacred edifices, these venerated memorials of the Reformers who suffered martyrdom in our streets; yea, the very beams in our walls would cry out, if we again subjected our necks to the yoke of Idolatry and Jesuitism.

I cannot for a single moment imagine that this great Protestant Seat of Learning, which is the admiration of Christendom, will fail in its continued resistance to principles, which sap the grand doctrine of Justification, and put the Saints and the Virgin in the place of Christ.

The eyes of Christian Europe are upon you, my brethren, at this crisis; India from another hemisphere marks your steps.

Lamentable would it be if while Popery is shaking in many parts of Germany—of however mixed a character at present the secession may be; while France is awakening not only to her Gallican liberties, but to the purity of the Protestant faith; whilst Italy is more and more dissatisfied with the Papal rule; whilst the Lutheran Churches are purging themselves from Neological abominations; whilst Prussia especially is uniting with us in supporting a Protestant See in Jerusalem; and whilst our own Church is extending herself at home and in our colonies—lamentable would it be, if a party in our own bosom should succeed in poisoning the fountains of truth, and deluding our Students and younger Clergy.

Nothing can be more certain, considering how

many enemies from without her pale she has to cope with, than if our Church apostatizes from her own Articles and Liturgy and Homilies, she must fall.

For one thing I confess I am thankful—the Church of Rome, with all her sophistry and concealment in details, avows plainly enough, when you come to the terms on which she admits converts, that nothing short of unconditional subjection to the most unscriptural of all demands, the supremacy of the Bishop of Rome, will satisfy her. This includes every thing, as she well knows—the thirteen new Articles attached by Pius V. to the Nicene Creed, the idolatries and image-worship of the second Nicene Council, and the cunning and ambiguity of the Council of Trent.

For another thing also I am thankful—the tendency of all this movement for the last ten years is now laid bare. The preface to the very first of the volumes by which this movement was raised was quite enough for any Divine attached to our blessed Reformation—that the Sacraments, not faith, were the means of salvation.

As things now are, though I tremble, I should have no fears for our Church, if our Bishops and Nobles and Clergy stand firm. The masses of our people are sound. They favour the old Gospel as set forth in our Articles and Liturgy. They love the Church of the Reformers.

Our Bishops and dignified Clergy have only to

protect and lead them on, if fresh conflict there is to be. Our Prelates have already delivered many decided protests in their Charges. They will continue I am sure to speak a language more and more decided if the danger augment; then will our hearts be no longer grieved with the startling tidings of the apostacy of the children of the great and good of the last age.

As to India, I may venture to promise that the care of the Bishops in their ordinations, in the disposal of their patronage, and the character of the persons whom they place around them, and who are supposed to speak their sentiments, will be more vigilant and conspicuous than ever. For we well know, in our new Dioceses, that it is not merely a Bishop's Charges, but the whole of his conduct and bearing which determines the tendency of his rule.

Forgive, I pray you, the effusion of a full heart. I have been absent for fourteen years. I have been observing from a distance of 16,000 miles your proceedings, and I venture most respectfully but firmly to deliver my testimony, as unimplicated in the particular controversies of England, before I reimbarck for my Diocese.

Permit me here to take advantage of this public occasion for offering my most grateful thanks, in the name of the Christianity of India, to this University, and especially to the Rev. the Vice-Chancellor, for the munificent assistance they have

afforded to the new Cathedral Church of St. Paul's, Calcutta, which I humbly trust may be a means of handing down the deposit of the faith unimpaired to future ages of Christian converts in that newly-founded branch of our national Church.

I have only now to advert again, before I conclude, to the subject of the Medical Charity for which I appear before you.

The grandest views of the Grace of God in salvation must be combined with particular practical efforts, or they evaporate in generalities.

Let then our *zeal for good works* lead us to support in an abundant manner this excellent Infirmary.

I was familiar, before I embarked for India in 1832, with this Institution; indeed I have known it for fifty years and more, as being the resource of the sick poor throughout the county.

If you could realize the immense relief which the 1012 cases admitted last year received, or rather that number multiplied by the 75 years during which the Institution has been in operation, and if you could suppose yourselves to be in the place of some of these patients and they in yours, (which might have been the fact had Providence pleased,) then I would leave it to you to give this day to them what you would have wished them to give to you, had your stations in life been reversed.

It has now also a further claim, from its funds

being somewhat depressed ; from the necessity in which it is placed of refusing admission to many applicants ; and from its inability to enter on some important repairs and improvements which have been projected.

May we remember, then, the *zeal for good works* which St. Paul makes the test of our Christianity, the zeal of our consecration, the proof of our faith in the *grace of God bringing salvation*, the gauge of our gratitude for Christ's *giving Himself for our redemption*, the fruit of our self-denial, sobriety, righteousness, and piety. And thus, abounding in good works, may we be *looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ*.

I have done. I commend India to your prayers. I trust that three indispensable points will be soon accomplished—that a new Bishop at Agra will lessen the utterly unmanageable extent of the Diocese of Calcutta ; that the incorporation of the Chapter of St. Paul's Cathedral will give stability to our infant Church ; and that the formation of an indigenous class of Chaplains, will lay the foundation of a Native Established Ministry.

THESE THREE MATTERS I LEAVE UPON THE CONSCIENCE OF ENGLAND.

I must soon follow to the tomb my eminent predecessors, one of whom was HEBER, your distinguished son—whose talents, piety, and inimitable

sweetness of character, gave an impulse, under God, to the Christianity of India, which is not easily conceived. Well indeed did he fulfil, though his episcopate was so brief, the anticipations excited by his Palestine, which I heard him deliver forty-three years since.

I would desire to follow him and all my Right Rev. Predecessors, and all my brother Prelates at home and in the Colonies, as they followed Christ; so that, whenever the hour may come, I may be enabled humbly to say, though by a very distant and faint imitation, with the inspired Apostle, *I have fought a good fight, I have finished my course, I have KEPT THE FAITH. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them that love HIS APPEARING.* Amen.

THE DUTY OF HOLY ARDOUR IN SEEKING THE
EXTENSION OF CHRIST'S KINGDOM.

A SERMON

PREACHED IN THE

CHAPEL OF LAMBETH PALACE,

AT

THE CONSECRATION

OF THE

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ISAIAH lxii. 1.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

THE resolve of the mournful captives of old, when *by the rivers of Babylon they sat down and wept on remembering Zion*, was, *If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.*

A similar sentiment, except as to its plaintiveness, appears to have animated the Prophet in the text. He had been foretelling the glorious advent of Messiah, and calling the Church to *arise and shine, for her light was come*. He had been exhibiting Messiah as having *the Spirit resting upon him, that he might proclaim the acceptable year of the Lord*. He had been looking forward to this manifestation with transport; *I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness.*

Then in the text he breaks forth into a warm and energetic resolve never to cease in his prayers and endeavours, until all the intervening afflictions of the Church should be passed, and *the righteousness of Messiah should go forth as brightness, and His salvation as a lamp that burneth.*

This resolve was in obedience to a divine command; for the Lord declares by the Prophet in immediate connection with the text, *I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.*

Indeed, the language of the text may be considered as involving a prediction; for in the very next words to it Jehovah thus addresses the Church; *And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.*

The subject, then, here presented for our consideration, is THE DUTY OF SEEKING WITH HOLY ARDOUR THE PROMISED GLORY AND EXTENSION OF CHRIST'S KINGDOM—a topic not inappropriate, as I conceive, to this solemn occasion, when a chief Pastor and Bishop of our Protestant Church is about to be consecrated and sent forth to the lost

tribes of the houses of Israel and Judah, and to fix his residence on that very Mount Zion, of which the Prophet speaks.

I. In developing this subject, permit me to direct your attention, in the first place, to THE MOTIVES which animated the Prophet, and which should animate us; it is *for Zion's sake, and for Jerusalem's sake*, that he forms his holy purpose.

He seems to contemplate all the afflictive circumstances which he foresaw would intervene from the time of the Captivity of Babylon, then so near at hand, through all the subsequent sufferings of the people in their dispersion, until their spiritual return to their long-rejected Messiah, and the blessed manifestation of His latter day of glory. Upon this, being touched with a strong sympathy for the Church under its desolations and miseries, and yet filled with faith in the divine promises, he takes up the determination of the text.

He had no doubt primarily in view the impending Babylonish Captivity, when the Jews were taken away from their land, their temple destroyed, their solemn feasts suspended, the vessels of the sanctuary profaned, and their *harps hung upon the willows in the midst of Babylon*; whilst those that carried them away required of them a song, and those that wasted them, mirth; saying, *Sing us one of the songs of Zion*.

The grief of the Prophet was probably augmented,

when he contrasted with these woes the divine purposes revealed to the Church during three thousand years. He would call to mind the prediction of *the seed of the woman who should bruise the Serpent's head*; of the *Shiloh to whom the gathering of the people should be*; of the *Star to arise out of Jacob*; and the great *Messenger of the Covenant who should suddenly come to His temple, even the Lord in whom the nation should delight*.

He would naturally remember, also, with mournful feelings, the numerous typical persons and institutions of the Mosaical economy, and especially the sacrifices, pointing to Messiah's Advent and Salvation. Nor would he forget how intimately the conversion of the Gentile world was connected in the word of prophecy with Zion's glory.

Comparing then all these expectations with the actual sufferings about to be inflicted on the chosen nation on account of their sins and unbelief, he breaks out into the ardent resolve of the text. It is not for his own sake that he is concerned, not for any personal interest, not for the success of any minute project; but for the *sake of Zion and Jerusalem*. The welfare of the Church of God is the only point of consequence in his view. He is exceedingly jealous for the divine cause in the sight of the nations. The desolations of Israel, and the triumph of her enemies, afflict him to the very soul.

And have we, under the New Testament Dispensation, no concern with this motive of the Prophet? Was not the Church of God under the former covenant a type and preparation of all the grace of the present? May we not apply the prophetic language concerning Zion and Jerusalem, to the Gospel times, to our spiritual Zion? Should not a love to the Church and people of God now be as warm, as in the case of the Prophet of old? Have we *no holy priesthood, no chosen generation, no peculiar people, to offer up spiritual sacrifices acceptable to God through Jesus Christ?* Surely we have. Not indeed to the exclusion of Zion and Jerusalem literally either in the Prophet's times or our own; far from it; but in concurrence and harmony with the application of those terms to the ancient people of God, and as equally embraced in the amplitude of the divine purposes.

As this is a point not always admitted, a suggestion or two may be offered in confirmation.

One of the most express of the predictions which might seem to be confined to the ancient people is where the Lord declares by the Prophet Amos, *In that day will I raise up the Tabernacle of David that is fallen, and I will bring again the captivity of my people of Israel. And I will plant them upon their land; and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.* And yet

this is applied in the 15th chapter of the Acts of the Apostles to God's *visiting the Gentiles at the first to take out of them a people for His Name*—not to the contraction of the ultimate scope of the divine promise, but so as clearly to point to the first promulgation of the Gospel amongst the nations, as a part of it.

So in the early prophecies of Isaiah, *The mountain of the Lord's House established on the top of the mountains and exalted above the hills ; and the many people, saying, Come ye, and let us go up to the House of the God of Jacob, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem ;* is a clear prediction in its primary aspect of the first Advent of Christ, and the public establishment of the Gospel.

Yet in its ampler range it comprehends beyond all question the future glory of the latter days ; for men have not yet *beaten*, as the prophecy goes on to declare, *their swords into plough-shares, and their spears into pruning-hooks ;* neither has the time yet come when *nation lifteth not up sword against nation, neither do men learn war any more.*

The motive, then, of the text belongs to us and to our Zion at all periods. We should seek the welfare of the Gospel Church ; we should consider the unspeakable blessings promised it ; we should remember with thankfulness the incarnation and sufferings of the Lord Christ already accomplished

in it; we should look with grief upon the Church's present breaches, its narrow limits, its corruptions and decays, its heresies and divisions, and the idolatry and superstitions which have for so many ages obscured its brightness. We should mourn over the triumphs of indifference and vice, of infidelity and scepticism. We should seek its welfare with a large and unselfish love, not for any narrow partial purpose, not with any personal view, but for *Zion's sake*. The Gospel Church, should be the absorbing interest of our inmost affections.

We should then go on to apply the Prophet's motive in all its ultimate extent; and, prompted by a holy ardour for Zion and Jerusalem literally, do all we can to instruct and restore the ancient people of God. And this is a duty which on the present occasion is especially to be urged.

To confirm us in this resolution, let us call to mind what we as Gentiles owe to the Jews. To them *pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; theirs were the fathers, and of them as concerning the flesh Christ came, Who is over all, God blessed for ever. Salvation, then, was of the Jews.* Did not our incarnate Redeemer walk in the very streets of the Jerusalem to which our Right Reverend Brother is proceeding? Did He not there perform His stupendous miracles? And did He not teach

us to weep, by weeping Himself, over Jewish incredulity and Jewish desolations?

Let us ask, further, what are the woeful circumstances of Zion now, and what share have the nations, Heathen and Christian, had in her present sufferings? Did not Gentiles inflict on her those unheard of calamities which accompanied and followed the destruction of their temple, city, and polity, by the Romans? And have not we, *sinner of the Gentiles*, oppressed most cruelly, in a mistaken zeal for Christianity, the once beloved and chosen nation? Where is the Christian Government which did not for centuries injure, plunder, persecute, banish, torture, imprison, the inoffending Jew?—inoffending as to us; for what right had we to violate the divine law of *loving our neighbour as ourselves*, under the miserable pretence of his being the object of the indignation of the Almighty?

Behold, then, brethren, and weep over the prostrate nation; see them *scattered and peeled* in every land; see them *a nation meted out and trodden under foot*; see them wanderers and fugitives from their country; behold them the scorn and outcast of the world; *a proverb and bye-word* and reproach over the whole earth. And at the same time remember how they bear about with them the very prophecies which foretold their sin and their punishment; remember the

irrefragable evidence to the truth of Christianity which their circumstances furnish; see them *dwelling alone and not numbered amongst the nations*. See them, after eighteen centuries, in the exact position at this moment which confirms all the prophecies of their dispersion, and renders possible, even to human observation, those of their future conversion to their Messiah.

But, once more, consider what Zion and Jerusalem are to become. Are the Jews to continue in unbelief? Are they never to be *re-ingrafted into their own olive*? Is there no *deliverer to come to Zion*? Shall not *all Israel be saved*? Hath not God concluded them all in unbelief, that He might have mercy upon all? Is there no promise that God will *pour out upon the house of David and the inhabitants of Jerusalem the Spirit of grace and of supplication, that they may look unto Him Whom they have pierced, and mourn for Him, as one mourneth for his only son, and be in bitterness for Him, as one that is in bitterness for his first-born*?

And will their final conversion to their Messiah bring with it no blessings to us? Is not *the coming in of the fulness of the Gentiles* connected with it? Has not St. Paul expressly assured us, that if *the fall of them was the riches of the world, and the diminishing of them the riches of the Gentiles*, much more so shall be their fulness? That if *the casting away of them was the re-*

conciling of the world, the receiving of them will be as life from the dead? That if as concerning the Gospel they became enemies for our sakes, yet as touching the election they are beloved for their fathers' sake?

Surely then we should now have *the same heaviness and sorrow in our hearts* on account of the Jews, as the Apostle had of old. Surely we should enter into the purpose of the text in all its extent. Surely we should consider their conversion in its connection with the promises of the New Testament. Surely we should say, and in the amplest sense, *For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest.*

II. But what are THE BLESSINGS which we are to seek for in this holy resolve?

This is our second point. *Till the righteousness thereof*, says our Prophet, *go forth as brightness, and the salvation thereof as a lamp that burneth*; or, as Bishop Lowth renders it, *Until her righteousness break forth as a strong light, and her salvation as a blazing torch.*

THE BLESSINGS THEMSELVES, then, are the *righteousness* and *salvation* of Messiah; that is, the forgiveness of sins, and a deliverance from all its fearful consequences; the *righteousness* by which we are to be justified, and the *salvation* by which we are to be also rescued from the slavery

and dominion of sin, and brought to serve God here, and enter into His joy hereafter.

The word *righteousness* is often employed in the ancient Scriptures, and especially in the prophecies concerning the Messiah, in a transcendent sense; and is again and again interpreted by St. Paul, apparently with reference to the Prophet's language, of the method of our Justification through *the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe.*

The connection of the text with all the chapters which precede and follow it from the 40th to the close of the book, seem to warrant, and indeed require, this pregnant and prophetic, or, as it is sometimes called, mystical, meaning; and indeed the general predictions of Messiah's Kingdom, in almost all this class of inspired writers, have the same aspect.

For example, the striking prophecy,

Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together; seems to be interpreted by the same sacred author in the words, *By His knowledge shall my righteous Servant justify many; and see of the travail of His soul, and be satisfied; for He shall bear their iniquities.*

Again, the prediction, *Surely shall one say, In*

the Lord have I righteousness and strength; is immediately explained by the following clause, *In the Lord shall all the seed of Israel be justified, and shall glory*. Both which expressions St. Paul applies to Christ, *Of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord*.

So the Prophet Jeremiah, *This is the name whereby He, Messiah, shall be called, The Lord our righteousness*: which prediction is expanded in the most celebrated one of Daniel, *Seventy weeks are determined upon thy people and thy holy city, to finish transgression, and to make an end of sin, and to make reconciliation for iniquity, to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy*.

St. Paul's language is only a comment on these prophecies; *Being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood; to declare, I say, at this time His righteousness, that He might be just, and the justifier of him that believeth in Jesus. For He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him*.

The same great Apostle, moreover, pointedly

addresses the Jews on the footing of this language of the prophets with which they were so familiar; *They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth.*

Indeed, St. Paul goes much further back than the prophets, and uses the word, Righteousness, in the case of Abraham, as decisive on the point of justification by faith, *Abraham believed God, and He counted it to him for righteousness.*

All this goes to establish beyond all controversy that great doctrine of the penitent sinner's justification before the tribunal of God by faith only in the merits of Christ, and not for his own works or deservings, which the magnanimous Luther, at the blessed period of the Reformation, re-asserted, after it had been obscured and nearly lost from the time of St. Bernard; and which all the Protestant Churches, including our own, laid as the foundation of their confessions.

This capital Article stands in opposition, on the one hand, to the corrupt glosses of the Schoolmen and the Doctors of the Council of Trent, who placed justification in part on man's miserable doings; and on the other to the errors of the late movement in our Protestant Church, which has plunged some into the gulf of popery, and tainted so many more with this fundamental and most fatal error of the Romanist system.

SALVATION is the other branch of Messiah's blessings. This is of wider extent than righteousness, though it includes it in its ample circuit. Righteousness is, as we have said, pardon, reconciliation, acceptance, justification. Salvation is much more ; it takes in deliverance from sin and satan, the infusion of a divine life, the gift of the Holy Ghost, a new heart and spirit, the supply of wisdom and strength for duty, the love of God and our neighbour, and all that *sanctification unto obedience* which is necessary for attaining everlasting and complete blessedness. Salvation, in a word, is a rescue from eternal death with all its woe, and the collation of eternal life with all its unutterable joys.

The Prophet, says Luther, joins righteousness and salvation, because, after remission of sins which is righteousness, persecution and conflict and temptation and death remain, from which Christ at length delivers His faithful people.

Such, then, being the chief blessings of Messiah's Kingdom, the Prophet's HOLY RESOLVE was to seek for the glorious diffusion of them throughout the earth ; that *this righteousness might go forth as brightness, and this salvation as a lamp that burneth* ; or, with Lowth, that *this righteousness might break forth as a strong light, and this salvation as a blazing torch*.

So it burst forth, and in a glorious manner, at the first promulgation of the Gospel. Then *repentance and remission of sins were preached in*

all nations in the name of Christ, beginning at Jerusalem. The Mosaic ritual was then abrogated, the middle wall of partition between Jew and Gentile broken down, and converts from all the races of men were no longer strangers and foreigners, but fellow-citizens of the saints and of the household of God, being built on the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone.

But soon *the gold became dim, and the fine gold changed.* The purity of the Gospel was in the third and following centuries openly corrupted by the Arian, Pelagian, and other heresies, and secretly by endless superstitions and commandments of men; till in the seventh century Antichrist arose nearly at the same moment in the East and West; and Mohamedanism and Popery obscured or superseded the pure Gospel of Christ.

Still many rays of light broke out in various quarters from time to time during the dark ages. Claudius of Turin, following the steps of Cyprian, Ambrose, and Augustine, asserted the truth of Christ. Our Wicliffe, the Albigenses and Waldenses, the Paulikians and Lollards, the Hussites and Bohemians, shed the blessed light of Messiah's *righteousness and salvation* in their own day throughout their particular spheres of action and influence.

But at the glorious period of the Reformation in the 16th century, God signally *visited His*

people. Antichrist in his various characteristics, as foretold in Scripture, was recognised in the Apostate Church. Her corruptions of doctrine and manners were laid bare in all their deformity. The Bible was brought to light. The Gospel *righteousness and salvation* were vindicated and displayed before an astonished world ; and a third part of Europe saw the *blazing torch* lifted up, as it were, to illuminate benighted Christendom.

No darker mark of the movement which has recently agitated our Church can be pointed out than its depreciation of the Reformation, the greatest blessing vouchsafed to mankind since the first mission of the Apostles.

Still, when we look around us now after three centuries, what cause have we with the Prophet to pray and labour that the blessings of Christ's Kingdom may *go forth as brightness* once again, and to a wider extent than ever.

What is the actual state of the world of mankind now in the 19th century? How vast are the dominions of Heathenism and Mohamedanism, and how deep the gloom, as the gloom of death, reigning therein.

And when we turn to the thick darkness of Rome, what need is there for a fresh irradiation there; whilst in the Lutheran and Reformed Churches a lamentable declension from the purity of the faith has taken place, and calls for the same remedy.

If in addition to all these scenes of woe we contemplate, as we are particularly called on to do on this solemnity, the state of the Jews in their dispersion, in their degradation, their misery, their unbelief, surely we shall be filled with the holy anxiety of the Prophet for new displays of the glory of Christ.

How blessed would be the change, if throughout Christendom the Church's doctrine *should go forth as brightness*; if superstition and idolatry, neologism and daring speculation, infidelity and scepticism, vice and indifference, should be dissipated by the *Sun of righteousness* arising upon us *with healing in His beams!*

Then would the conversion of the nations be prosecuted with warmer zeal; men would be raised up to carry out the tidings of *righteousness and salvation*; our Missions would proceed with new vigour and success; numbers would be *added to the Lord*; and the light of revelation would penetrate the furthest recesses of the earth.

The Jews especially should be the object of our prayers. The world waits for their conversion. When they are restored to the Divine favour, and acknowledge the Messiah whom their fathers rejected, we shall have a body of Missionaries ready to go forth in all the lands of their dispersion, knowing the tongues and accustomed to the habits of every nation; and who being filled with the zeal and love of new converts, will call *the Gentiles*

once more to her light, and kings to the brightness of her rising.

It should appear, also, that they will be restored to their own land. The prophecies on this subject are so numerous, express and detailed, and some of them so difficult of interpretation except on such a supposition, that it has ever been the opinion of the most learned and devout commentators and divines, that Zion and Jerusalem will again be possessed literally by their ancient masters. At the same time, the total omission of any reference to this temporal event by St. Paul in the New Testament when treating largely on their conversion, and the confessedly strong figurative language of prophecy in its most evangelical passages, prevent many, and myself for one, from affirming it with the same certainty, as we do that *the veil will be taken away from their hearts, and that they will be turned to the Lord.*

This indeed is enough; their temporal restoration does not affect directly our present duty. If it is God's will, it will be God's work. We must never attempt to forward it by human schemes, by civil commotions, or by the struggles of earthly ambition. Our concern is with their spiritual conversion to Christ: and their restoration to their own land will follow, if it be God's purpose, as His Providence may open the way.

When, however, all the blessings we have

adverted to are accomplished, then will at length *the righteousness of Messiah go forth*, in the full import of the expression; *as brightness, and His salvation as a lamp that burneth* throughout the whole extent of the darkness of mankind.

Then will the Church shine as *the light of the world*; then, being strongly illuminated herself—for if her light shine not brightly at home, how can she illuminate others?—will she diffuse on all hands the rays of Christ's effulgent glory.

Then will the candle, as our Lord speaks, no longer remain *under a bushel*, but being placed prominently before the view of men *on its candlestick, give light to all that are in the house*.

Then will the joyful BEACON, announcing Messiah's victories and salvation, be every where lighted up, as it were, on the loftiest eminences, as was the custom of old on the occasion of important triumphs; that the Pagan and Mohamadan lands may turn towards the welcome splendour, and learn that *God hath so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life*. The nearer nations being first illuminated, will then hasten to light the beacon, and spread the tidings to their neighbouring fellow-sinners; and the light thus going forth from clime to clime, will not stop in its progress till it has permeated the whole immense regions of the world's darkness, misery, and woe.

But this illustration is not enough. The Church will be much more. She will be the **LIGHT-HOUSE** of the world. She will raise aloft the strong blaze of Christ's *righteousness and salvation*, as the resplendent fire of a light-house on a tempestuous shore. She will be the Pharos of mankind, *holding forth*, as the Apostle speaks—alluding probably to the ancient Pharos—*holding forth the word of life*; so that the fainting pilot, exhausted with his efforts to shun a rocky coast, and incapable from the darkness of descreying his course, the winds roaring horribly, the waves raging and being tempestuous, every rising billow threatening to dash his vessel upon the craggy cliff, despair beginning to unnerve his arm, may catch a ray of light from the far distant glory; it increases as he struggles to direct his frail bark to the quarter whence it comes; his convulsive efforts just serve to guide him to the haven; he enters it, and is himself and all who are entrusted to him saved.

Thus amidst the storms and darkness of this world's sea, the *blazing light* of Revelation will be reared aloft, as the light-house, to catch every eye, and direct those who *are ready to perish* to the haven of salvation.

Yes; the time shall surely come, when the glory of the Lord shall illuminate and bless the world; when *people shall come to His light, and kings to the brightness of His rising*; when all shall see

Him *eye to eye*; when the Jew and the Gentile shall be gathered; and where there shall be one fold under one Shepherd, Jesus Christ our Righteousness and Salvation. O Lord, how long?

III. But let us proceed to consider, in the third and last place, THE ARDOUR OF THE RESOLVE. We have noticed the motives which should animate us, and the great blessings for which we should seek; let us now proceed to the warmth and energy of the Prophet's purpose; *For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest.*

This relates, in the first place, to the ceaseless earnestness of prayer. In a passage of the context which I have already cited, the Almighty, having declared that He had set watchmen upon the walls of Jerusalem who should not hold their peace, unfolds the import of the expression by enjoining, *Ye that make mention of the Lord*,—or, as the margin reads, *Ye that are the Lord's remembrancers*—*keep not silence, and give him no rest, till He establish and till He make Jerusalem a praise on the earth.*

Prayers feeble and few therefore will not suffice; wishes tame and occasional, petitions rarely addressed to the throne of mercy, will not come up to this language.

Our supplications must be importunate and continual, we must *never cease day nor night*, we

must *not hold our peace*, we must *not rest*; we must repeat, and repeat again, our fervent, humble pleadings at the throne of the Divine mercy. We must imitate the famished child entreating from his parent food for his hunger; *or the friend at midnight* craving three loaves, and taking no denial; or the widow in the parable overcoming by her importunities the reluctance of *the unjust judge*; or Jacob of old wrestling with the Angel of the covenant at Peniel, and saying, *I will not let thee go, except thou bless me.*

The harvest truly is plenteous—the heathen world is perishing, the Jews remain in their incredulity, the visible Church is full of error and indifference—*but the labourers are few*; we must therefore with all earnestness importune *the Lord of the harvest*, and act as *the remembrancers* to Him of His promises, and *give Him no rest* in our suit, until He raise up and *send forth*—thrust out, as the word imports—*more labourers into His harvest.*

This fervour of prayer, however, is not to be confounded with impatience, or rashness. Not with impatience as to *the times and seasons*, which *the Father hath put in His own power*. Our prayers must ever be the humble sighing of the penetrated heart, the devotions of a soul conscious of its unworthiness before the Majesty of heaven.

Nor is it to be confounded with rashness as to

the particular measures to be pursued. *The wrath of man worketh not the righteousness of God. Wisdom is profitable to direct* at all times, and especially in new and sacred designs. We must consider circumstances, regard the order of our Church and our obligations to it, and proceed, as the Prophets and Apostles ever did, with discretion, as well as warmth and zeal.

But, further, the ardour of the Prophet seems to have respect not only to the ceaseless, fervour of prayer, but to perseverance and patience under the apparent delays of Almighty God in answering us. *One day is to Him as a thousand years, and a thousand years as one day.* The expressions, *never hold your peace day nor night; ye that make mention of the Lord, as His remembrancers, give Him no rest,* appear to call upon us for perseverance as well as fervour; to prepare us for long trials of our faith; and to lead us to expect many difficulties and large lapses of time before the blessings which we seek are granted in their full measure.

So our Lord appeared not to attend to the cry of the Syrophœnician suppliant; and was *sleeping in the hinder part of the ship*, when a storm arose, and the waves had beaten into the vessel, so that *it was then full.*

The resolve is to teach us to meet such discouragements. It is as if the Prophet had said,

I will never hold my peace, I will not rest, whatever length of time may be interposed, and however dark and hopeless to sense may be the prospect, till Messiah's righteousness go forth as brightness, and His salvation as a lamp that burneth.

Yes, brethren, men of the world might well faint in other pursuits—for what are their petty objects—and yet how persevering are they in them—how doth the statesman, and the scholar, and the man of ambition, and the artist, and the merchant, toil through years of disappointment. And shall not we *cry day and night* to our God, though, for wise and holy reasons, *He bear long with us?*

Another duty seems intimated in the term *watchmen* employed by the Lord, and in the position assigned them by Him *on the walls of Jerusalem*—that of vigilance. Many enemies surround us. Zion is in danger of open and secret foes. Constant wakefulness is therefore required. The Ministers of Christ are to be as *watchmen on the walls of Jerusalem*, to go about day and night in their appointed courses, ready to take instant measures for the general safety.

Nehemiah *set his watch upon the walls* as he was rebuilding Jerusalem, when he found that *Sanballat and Tobiah and the Arabians and Amorites were conspiring to hinder the work*, and that the Jews were *separated far from each*

other. And he commanded them in what place they heard the sound of the trumpet, to resort thither.

So the watchman upon the walls of the spiritual Zion, besides prayer and perseverance, must use all vigilance, give the alarm when danger threatens, resort one to the other, and cooperate in removing hindrances and in forwarding the work. ,

For many would desire the watchman to cease ; many would beg him to rest ; many would oppose his design ; some, like Tobiah, would mock and deride his feeble attempts ; and others be indifferent to the sacred cause, and exaggerate minute objections.

Now, in opposition to all these impediments, as faithful watchmen, we must resolve like the Prophet *never to hold our peace*. Whatever others do, whatever they set up or put down, whatever difficulties they raise, we must determine never to cease in our vigilance, never to let it be our fault that the present darkness of the Church continues, that the miseries of the Heathen and Mohamedan and Jew are left without succour ; never to doubt the fulfilment of all the divine promises ; never to shut our ears to *the man of Macedonia*, or the man of India, or of Palestine, or of Egypt, *saying to us in nightly vision, as it were, Come over and help us*. In a word, never to be weary in holding up *the torch* and exhibiting *the blazing light*, that the knowledge of Messiah's

righteousness and salvation may be coextensive with the curse they were meant to remove.

Such then being the MOTIVES with which we should seek the glory and extension of Messiah's kingdom; such the amazing BLESSINGS in view, and such the ARDOUR which should animate us; surely I am not wrong in saying, that if ever there has been an occasion of late years when the spirit of the resolve in the text was manifested, it was in the important and noble design suggested by the piety of His Majesty the King of Prussia, to seize the moment which the circumstances of Syria presented four or five years since, of offering to cooperate with our National Church, as a sister communion with his own in the reformed faith, in affording succour to the defenceless Protestant Christians in Palestine and other parts of the East, and in exhibiting to the ancient Greek, Armenian, and other Churches, the doctrines and worship of our common Christianity in its purest form; and especially in giving union, stability, and public prominence to the desultory efforts previously made for the conversion of the housos of Israel and Judah. This was indeed an attempt to exhibit, in the full import of the words, *Messiah's righteousness as a strong light, and His salvation as a blazing torch.*

Such a public cooperation of the two greatest of

the Protestant nations *in thinking upon Zion and remembering the stones thereof*, reminds us forcibly of the proclamation of Cyrus of old to the captive people, encouraging them to return from Babylon and rebuild their City and Temple, and promising them aid in their holy undertaking.

And surely I may add, that if ever the resolve of the Prophet was acted upon with the promptitude, the zeal, the wisdom we have been considering, it was so, as well in the proceedings of His Majesty of Prussia in the progress of this remarkable measure, as in the warmth with which those proceedings were welcomed, as indeed they were sure to be, by the Ecclesiastical authorities of our own Church, and which Her Majesty our Sovereign Lady the Queen was graciously pleased to approve, and Her Majesty's Government to support and forward.

The event is the first of the kind that has occurred since the period of the Reformation. And it may lead on, as we trust, to a series of measures for giving strength and unity to the Evangelical Churches throughout the world, if they are conducted, as I am persuaded they will be, with a due regard to the truth of the Gospel, and to the order and polity of the several Protestant communities concerned.

The question first proposed by His Majesty the King of Prussia—in itself a pledge of success—was, “How far the English Church, being in possession of a station on Mount Zion, having

commenced the erection of a Church there, and having Missionaries actually at work, would accord to the Evangelical German Church a sisterly position in the Holy Land."

This enquiry being answered with joy, the magnanimous Prince thus proceeds: "That the English erect a Bishopric of its own at Jerusalem, the King's Majesty regards as the first condition and beginning of combined operations."

His Majesty, in the next place, determined, that the English Church, as having established the Bishopric, should regulate all its details. Not content with this, the King engaged further to allow one or more Clergymen and Missionaries from among his subjects to join our Episcopal Church, if disposed to do so, for the instruction of the Jewish converts who speak the German language, and for the comfort of the Evangelical Christians in Palestine using that tongue.

Thus an opening was most happily made for the harmonious action of the German and English Protestant Churches in Palestine, on the footing of really Catholic principles; that is, of united proceedings in fundamental points, and yet of national independence as to subordinate matters.

The Scriptures are, accordingly, declared to be the alone divine rule of faith and practice; the three primitive Creeds are to be signed by the Reverend German Missionaries, as attestations of their purity in the faith, and barriers against any

unnatural sense imposed by Heretics or Romanists on the holy Scriptures; next, the noble Thirty-nine Articles of our own Church, and the kindred and harmonious Confession of the Diet of Augsburg, are to be taken as the broad basis of Church union and order by the Clergy of the English and German communions respectively.

Nothing more seemed required. These primary matters were accordingly arranged to the entire satisfaction of our own Most Reverend Primate and the English Government, as well as of His Majesty the King of Prussia, the Head and Protector of his national German Church; without any confusion, or compromise of principle on either part; without any violation of our Reformed Canons as regards our own Communion, or any entrenchment on the customs and usages of our sister Church in Prussia.

To these arrangements the English Society for the Conversion of the Jews rejoiced to accede, so far as they were concerned. They at once agreed to place the work which they themselves had commenced, under the superintendence of the Bishop of Jerusalem, about to be consecrated, to acknowledge him as the chief of the Mission, to complete for his use the Church previously begun to be erected, to provide him with suitable apartments, to make his Chaplain Director of the Establishments for education, and to support two Masters and a Medical officer in his College.

The important and various duties which will devolve on the Bishop of Jerusalem may be gathered from this brief statement. They will, as I suppose, regard, in the first place, the conversion of the Jews, of whom five thousand are now in that Holy City in a state of the utmost poverty and sorrow. The Bishop will further have the English Clergy and flocks scattered over Palestine, the rest of Syria, Chaldæa, Egypt, and Abyssinia, to superintend. He will receive under his care such of the Protestant Christians of our sister Churches in Prussia and other parts of Germany, as may voluntarily desire to act in unity with him. He will ordain, after due examination, the candidates for Holy Orders, who may apply to him from the German Evangelical Churches, and allow them to use their own Liturgy, as approved of by our Primate, in the German language only, and to German congregations. He will thus exhibit to the Eastern Churches, who have long had establishments in the Holy Land, and who have no just notion of Protestant Christianity, the simplicity of the Gospel in our pure doctrine, our sublime Liturgy, and our primitive administration of the Sacraments. He will govern the flock now in Jerusalem, amounting already to about seventy individuals. He will have his College to open and regulate. He will have to celebrate Confirmations, Ordinations, and Consecrations of Churches and Cemeteries. He will have to

license his Clergy; and, in a word, as St. Paul directs his Bishop Titus, *to supply the things that are wanting*, as occasions arise, in the different parts of his Diocese.

Above all, the Bishop will have to "spread abroad," as our Consecration Service expresses it, "the Gospel, the glad tidings of reconciliation with God."

Our honoured Brother, who is about to be set apart as the second Bishop of this See, will, I am persuaded, do all in his power to carry out wisely and with the discretion which his position will require, the purposes of our own Church and of our sister Church in Germany. He will remember how much will depend on his spirit and conduct; and that the character and bearing of each individual Bishop in a new Diocese, so circumstanced as his, is of inconceivable importance.

He will lament, indeed, as we all do, the early decease of his Right Reverend Predecessor. But such was God's will. *His ways are not our ways, nor His thoughts our thoughts.*

In India, how many deaths of the honoured and revered Bishops have occurred since Middleton, the learned and devoted Middleton, was consecrated in this Chapel thirty-two years since! He fell, and fell prematurely for India, which could ill spare his talents; his skill as a Canonist, the experience he had derived from a long residence in a Cathedral City before he went out, and his

piety and undaunted firmness of mind. Heber also, the accomplished Heber, fell yet more prematurely; as did James, Turner, and Corrie.

But, thank God, there has now been no death among the Indian Bishops for nine or ten years. In like manner, I trust the sudden removal of the first Bishop of Jerusalem will be followed by a long and prosperous episcopacy in the case of the second. But this is with God.

It may here perhaps be observed, that there are some advantages to be derived from not being the very first Prelate of a new Diocese. To open a road, and to travel on a road already opened, are different things. The second Bishop will find, as I hope, some primary difficulties overcome or lessened; he will find Jerusalem accustomed to the name and general duties of a Protestant Chief Pastor; he will find the government and subjects of the Sublime Porte less surprised at his proceedings; he will find measures which had been begun under his predecessor in a state of progress; the building of a Church, for instance, advanced, the Mission settled, the converted Jews in peace and security, the British Authorities prompt to render him aid.

It need scarcely be remarked, that the various previous labours of our Right Reverend Brother now about to be consecrated, must be highly favourable to his success. Twenty years of Missionary toil in Abyssinia, a part of what will

constitute his Diocese, give him all the aids of experience; the Gospel already preached by him in four out of the five divisions of his See—so that Chaldæa with its celebrated Euphrates will be the only new scene of his duties—has served to prepare him for his new apostolical labours. Nor are other advantages wanting. Jerusalem is known to him by an actual residence there nearly twenty years since for a considerable space of time. The Greek Patriarch and Clergy were then brought to his friendly acquaintance. Moreover, he possesses a profound knowledge of the Arabic tongue, and has exercised his Missionary functions in it every Sunday for a year and a half in Egypt; the Ambaric language is also familiar to him. He is allied, again, by birth or education, with the Protestant Christians who reside in Jerusalem—with the Germans, by his studies at Basle; the French, by his being a native of Switzerland; the English, by his residence at the Church Missionary Institution at Islington. His visits, lastly, to the mysterious sons of the Crusaders, the now heathen Druses, whose attachment to Europeans is so well known, will give a favourable opening to his labours amongst them—all these circumstances may justly inspire a hope, that the choice of His Majesty the King of Prussia, and the approbation of that choice by our most Reverend Primate, will be justified by the event. To which may be added, that he had already been appointed, on account of

these very qualifications and this experience, to the high office of Vice-Principal in the Protestant College of Malta, under his Lordship the Bishop of Gibraltar.

There seems on the whole a peculiar felicity in the first Bishop of Jerusalem having been of Hebrew descent, to conciliate the Jews; and the second being a Foreign Protestant, to unite the continental European Protestants.

Temporary doubts on so novel and important a measure might have been expected, and have in fact arisen, in Germany, France, and England. The resolve of the Prophet in the text is precisely adapted to meet such difficulties. The neglect and scorn which have followed for so many ages the Jewish nation, would almost unavoidably create unusual prejudices.

The jealousy of the Roman Catholics is too wakeful to allow the first national Establishment of Protestantism in the Holy Land on the broad basis of protecting all the German, French, and English resident Christians, to pass without obloquy and opposition. This is in the spirit of that corrupt Church. They have advanced nothing new.

The fear excited in some in our own country, lest the new Bishopric in Jerusalem should be considered an invasion of the office and jurisdiction of the present Greek Patriarch, has not the slightest foundation. That Prelate

does not pretend to be an Apostle of the circumcision. The Patriarchate is not of primitive institution, but was erected in the fifth century, and was for ages subject to the Metropolitan Church of Cæsarea. The Episcopate is Gentile; and the Patriarchs are nothing more than successors of the Gentile Bishops of Ælia Capitolina. Should therefore a Jewish Church and Bishopric arise in Jerusalem, it would in no way interfere with the privileges and duties of the Greek Patriarch. Jerusalem is neutral ground. It is a spot where all confessions of the Christian name may labour with equal rights side by side of each other*.

It is admirably observed, as to this point as well as with regard to the Roman Catholics, "While the Church of Rome is continually, and at this very moment, labouring to pervert the members of the Eastern Churches, and to bring them under the dominion of the Pope, sparing no arts nor intrigues, hesitating at no misrepresentations, sowing dissension and disorder amongst an ill-informed people, and asserting that jurisdiction over them which the ancient Churches of the East have always strenuously resisted, the two great Protestant Powers of Europe will have planted a Church in the midst of them, the Bishop of which is specially charged not to entrench upon the spiritual rights and liberties of those Churches; but to confine himself to the care of those over

* See Dr. M^c Caul's Consecration Sermon, 1841.

whom *they* cannot rightfully claim any jurisdiction ; and to maintain with them a friendly intercourse of good offices ; assisting them, so far as they may desire such assistance, in the work of Christian education ; and presenting to their observation, but not forcing upon their acceptance, the pattern of a Church essentially scriptural in doctrine, and apostolical in discipline. He will establish and maintain, as far as in him lies, relations of Christian charity with other Churches represented at Jerusalem ; and in particular with the orthodox Greek Church ; taking special care to convince them, that the Church of England does not wish to disturb, or divide, or interfere with them ; but that she is ready, in the spirit of Christian love, to render them such offices of friendship as they may be willing to receive ^b.”

The fears, again, raised from some of the Canons of our own Church being found inapplicable to the case of this Bishopric, and from the subordinate differences which exist between our Thirty-nine Articles and the Confession of Augsburg, are surely of little moment. The objection is five years too late. The solemn adjudication of this and similar questions, now about to be acted upon a second time, cannot be disturbed on such grounds. The solemn compact with His Majesty the King of Prussia is not lightly to be violated.

Once more : the apprehensions of a few of our German and French brethren, created by the sup-

^b Authoritative Statement, 1841.

position that Episcopacy is likely to be forced, as it were, upon them in Europe, fall, the instant the arrangements entered into on this occasion are calmly considered. A voluntary accession of a few German Missionaries to our Bishop in Jerusalem has nothing to do with the establishment or non-establishment of Episcopacy in Germany. Luther, indeed, Melancthon, Calvin, and all the noble army of Continental Reformers, desired nothing more than the preservation of the Order of Bishops, if only the Gospel was preached by them, and the yoke of Romish tyranny and idolatry not attempted to be imposed. But this is not the question. The Bishopric established in Jerusalem has nothing to do with the Christian Churches and flocks in Germany or France.

Nor are the objections less weak, which are extracted from the casual expressions of a Missionary Journal written fifteen years since, when our Reverend Brother, now about to be consecrated, was not in the Orders of our Church; and in which he adapted himself most wisely to the particular character of the ill-informed and captious persons who attempted to distract him with endless questions on disputed topics twelve centuries old, and no longer understood in their merits. Had he foreseen that his answers were likely to be made the subject of acute, theological, systematic remark, he might have thrown in a few additional explanatory words. But assuredly he

never intended, by confining himself to the simple declarations of Holy Scripture, to depreciate, in their proper place, the Creeds, Articles of Faith, Liturgy, and Baptismal Offices of his own Church at that time; and much less of ours, if he should be admitted to our Communion. The only subject of admiration is, that in a considerable volume there should be found so little open to objection, and that so large a proof of promptitude of mind on difficult and sudden emergencies should be afforded. Our Brother was perfectly right in confining himself, with a people lost in ignorance and vice, inspired with a morbid love of dispute, and using words without a definite meaning, to endeavour to recal them exclusively to the primary truths of Christianity in the words of the Holy Ghost as they lie in the Bible.

A case not unlike arose on the coast of Malabar in the Metropolitan Diocese of Calcutta. The Missionaries of the Church Missionary Society, finding that nothing was effected by argument with a subtle, dishonest, and superstitious people, whose disputes were merely verbal, and did not at all proceed on the real nature of the matters in debate, desisted altogether, at my advice as Bishop in 1835 and 1843, from any further attempt at conference with the Syrian Churches, and proceeded to their direct general work as heralds of the Gospel amongst the Natives around them.

Instead of dwelling on these groundless fears

and objections, let us conceive, if we can, with what transport our Reformers themselves would have hailed such an opportunity as the present. If at that time, now three centuries since, when the Turks, in their pride of power, constituted the most tremendous scourge of Christendom; when Protestant Prussia, as she now is, did not exist; when the reformed bodies were struggling for their own life and security; when all the Protestant Churches were seeking with eagerness the cooperation of each other; when our English Cranmer entered into correspondence with German Melancthon, and invited foreign Professors of Divinity to our Universities—if at that time it could have been foreseen that Prussia would become the greatest of the Protestant continental nations, and number fourteen millions of subjects, of whom eight millions and a half were Protestants; that the Sublime Porte would seek, for the first time in her history, the aid of the Christian Powers, and this in reference to Syria, Palestine, and Jerusalem; that the spirit of the King of Prussia would be stirred up, as soon almost as he mounted the Throne, to seize the golden occasion for attempting the national establishment of the Protestant Churches in unity of operation with each other in the Holy City; that with a magnanimity beyond example His Majesty should be the first to surrender subordinate questions, and make the erection of an English Bishopric, in the stations on

Mount Zion already occupied by our Church, the basis of his proposals; that our own Primate and Church, with our honoured and beloved Queen, should welcome the design, and that now a second Bishop should be about to be consecrated to the See under so many advantages—if all this could have been foreseen, with what admiration and gratitude would our Reformers have dwelt on the prospect, and how would they have utterly disregarded such doubts and apprehensions as are now raised!

These things then, and much more, having actually taken place, are surely indications of the Divine blessing, and may induce a hope that they will lead, under God's mysterious providence, to the rapid conversion of the Jews in the East, to the gradual and voluntary purification of the Greek and Armenian Churches, to the union on real Catholic principles of all the Protestant Churches of the Continent with our own, and to the better understanding here and throughout Europe of the moderate and evangelical principles of our Episcopal Church, in her doctrines, discipline, and order: and if they should end in such results, then indeed will *the righteousness of Christ break forth as a strong light, and His salvation as a blazing torch.*

Our Right Reverend Brother will, I am sure, go forth in the spirit of the Prophet in the text. *For Zion's sake will he not hold his peace, and for*

Jerusalem's sake will he not rest, from prayer, and persevering effort, and vigilance. He will keep in full view in all his labours *the righteousness* of Messiah, as the foundation of all hopes of pardon and reconciliation with God; and *His salvation* as the only means of deliverance from the power of sin, Satan, the world, and the flesh in this life, and the attainment of the fruition of the Redeemer's glorious Godhead in another. He will adhere primarily, as he has done, to the simple word of God; he will add to this such study of the Canons, Orders, and discipline of our Church, as the duties of a Bishop require; and then will rely on the blessing and grace of Christ, *the Head of His body the Church*, for such a measure of success as he may see fit to grant to this new and difficult, but most important, undertaking.

It is impossible to anticipate what God may be pleased to accomplish.

Jerusalem is a prophetic ground, where all our affections centre.

Jerusalem is the spot sacred to Christians of every communion, and even to the Mahomedans themselves.

Jerusalem is neutral ground for our own and all the Protestant Churches, as well as for those of the most ancient name.

Jerusalem is the centre-point for the harmony

and cooperation of all the Reformed National Churches.

*Jerusalem is the connecting link between the two great branches of the Universal Church as she will at length appear, the Jewish and the Gentile.

Jerusalem is the place which will give for the first time a feeling of nationality to the Jewish convert, by restoring him at the same time to his Saviour, and to the earthly home of his warmest affections.

Jerusalem is the spot whence Gentiles may best convey the message of love to the lost children of Israel.

Jerusalem is *the mountain of the Lord's house, on the top of the mountains, and exalted above the hills*, from which the converted Jew will most easily become the messenger of Christ to *bring in the fulness of the Gentiles*.

For myself, at least, I must acknowledge, that, as an Eastern Bishop unexpectedly called to take a part, during my temporary visit to this my native land, in the consecration of a Bishop for the same Oriental region of the world, I do humbly profess my adoration of the mercy of God in raising up His Majesty the King of Prussia to propose a work of this evangelical character at this favourable moment; and for inclining the hearts of our own dread Sovereign the Queen, and

of the most Reverend Primate of all England and Metropolitan, to receive and welcome the same.

Nor can I wholly omit to notice, with gratitude to God, the wisdom and piety with which his Excellency the Prussian Minister has acted in the discharge of the commission intrusted to him by his Sovereign.

It is true, Jerusalem is at present, *trodden down of the Gentiles*; it is true, she is *Zion whom* for so many ages *no man hath cared for*; it is true that all the vials of divine and human wrath have been poured out upon her; that the long-continued chastisement for her unbelief and rejection of her Messiah still follows her; and that to the eye of sense the visions of prophecy appear remote, and difficult of fulfilment.

But she shall surely rise; the word of promise stands secure. *For Zion's sake will we not hold our peace, and for Jerusalem's sake will we not rest, till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.*

"Yes, Salem, thou shalt rise"—may I not conclude by saying, in the words of the second Bishop of Calcutta?—

Yes, Salem, thou shalt rise; thy Father's aid
Shall heal the wounds His chastening hand hath
made,

Shall judge the proud oppressor's ruthless sway,
And break his brazen bonds, and cast his cords
away.

E'en now, perchance, wide-waving o'er the land,
The mighty Angel lifts his golden wand,
Courts the bright visions of descending power,
Tells every gate, and measures every tower,
And chides the tardy seals that yet detain
Thy Lion, Judah, from His destined reign^b.

^b Heber's Palestine.

THE DIGNITY AND IMPORTANCE OF THE PUBLIC
WORSHIP OF ALMIGHTY GOD IN CONNECTION
WITH THE CALLING OF THE GENTILES.

A SERMON

PREACHED IN

THE CATHEDRAL CHURCH OF EXETER

BEFORE THE BISHOP AND CLERGY,

ON ST. JAMES'S DAY,

FRIDAY, JUNE 23, 1846.

PSALM lxxxvii. 1.

His foundation is in the holy mountains.

THE dignity and importance of the public worship of Almighty God, in connection with the calling of the nations, is the subject of this sublime Psalm.

It was probably composed in the time of King Hezekiah, when Zion had been miraculously rescued from the Assyrians, when ambassadors from Babylon had been sent to Jerusalem on the occasion, when a reformation and revival of true religion had commenced, and the neighbouring people had brought their gifts and presents to Hezekiah; so that *he was magnified*, as the sacred writer assures us, *in the sight of all the nations.*

If this be the correct view, we may easily imagine to ourselves the circumstances alluded to in the course of this sacred Poem.

The tidings of the invasion of the Assyrian hosts had been spread abroad; anticipations had been made of the overthrow of the Jewish power. The total and most unexpected repulse, therefore, and destruction of the invaders would fill the surrounding people with unusual surprise; and the am-

bassadors from Babylon would be instantly despatched to enquire into the truth of the event. They would probably be dismissed with a reply in substance like that recorded by the Prophet, *What shall one then answer the messengers of the nations? That the Lord hath founded Zion, and the poor of His people shall trust in it.*

The King Hezekiah would, then, upon the departure of the embassy, seize the first solemn moment for advancing in sacred procession to the Temple with the Singers and Levites and Priests and crowding inhabitants of Zion; and as he entered the gates, may be supposed to have broken forth into the Psalm of which the text is the commencement.

His foundation is in the holy mountains.

The Lord loveth the gates of Zion more than all the dwellings of Jacob.

Glorious things are spoken of thee, O city of God.

I will make mention of Rahab and Babylon to them that know me; behold Philistia and Tyre with Ethiopia; this man was born there.

And of Zion it shall be said, This and that man was born in her: and the Highest Himself shall establish her.

The Lord shall count, when He writeth up the people, that this man was born there.

As well the singers as the players on instruments shall be there; all my springs are in Thee.

Let us consider, then, the topics here treated of, in illustration of the subject I have mentioned, **THE DIGNITY AND IMPORTANCE OF THE PUBLIC WORSHIP OF ALMIGHTY GOD IN CONNECTION WITH THE CALLING OF THE NATIONS.** A subject this not inappropriate to an occasion like the present, when I am to commend to your benevolent support the Cathedral of St. Paul, Calcutta, which has been erected for the two-fold purpose, of celebrating in a more suitable manner the greater solemnities of our Protestant Church in the vast Empire of British India, and for establishing a body of Missionary Canons for assisting in the calling of the nations.

I. The first topic is derived from the **FOUNDATION** on which the Church and public worship of the Almighty are based.

His foundation is in the holy mountains. The royal Hezekiah begins abruptly as one whose heart was full of his subject. The testimony God had given of his favour to Zion was so illustrious, that he could not contain himself; he mentions not at first the subject on which he treats; all men's minds were occupied with it, and filled with joy; the deliverance was universally known; none need be informed of it.

The city and temple were erected on the two summits of a lofty mountain. The whole region, however, being craggy, the prophet includes, pro-

bably, with the Temple-rock, the mountains around it, Acra, Bezetha, and others.

These were *holy mountains* as separated to God, and consecrated by His peculiar presence.

The foundation of the City and Temple on these craggy and immoveable eminences constituted, under God, their security, gave them stability and prominence in the eyes of mankind, surrounded the worship of the Almighty with a striking sublimity and grandeur, conveyed an impression of firmness and perpetuity to all who beheld them. And all this had been confirmed by the late signal destruction of the Assyrians.

Now this strong foundation was typical of that of the spiritual Church as well under the old as under the Gospel dispensation, and of the sublimity and glory of the public worship of God in it.

The tabernacle placed and the temple erected by Divine direction on these holy mountains, were types of Christ as the *sure foundation*; and of His Church as built on the *foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone*.

So the Lord by the Prophet, *Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation*.

To which St. Paul alluding says, *Other foundation can no man lay than that is laid, which is Jesus Christ*.

And Isaiah, with an especial respect to the

public worship of Almighty God, *It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it; and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths.*

On this rock, saith our Lord, will I build my Church, and the gates of hell shall not prevail against it.

This is the first proof of the importance and dignity of the Christian Church and worship, it is founded on Christ Jesus, as *the Rock of ages*; on His proper Deity as coequal and coeternal with the Father and the Holy Ghost; on Him the *Mighty God* and *Everlasting Father*, as well as *The Wonderful, The Counsellor, The Prince of peace; God over all, blessed for ever.*

But this is not all; Christ is, further, the sure foundation, as taking upon Him our nature in the womb of the Virgin Mary, as agonizing for our sins and in our place in the Garden of Gethsemane, as suffering on the Cross, and as thereby making "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." Pardon and justification flow from this mighty sacrifice. God can now be *just, and the justifier of him that believeth in Jesus. He hath made Him who knew*

no sins to be sin for us, that we might be made the righteousness of God in Him.

There stands the Christian Church ; its basis is strong and immovable on *the everlasting hills*, the purposes of the Divine mercy. It is purchased and cemented by the Blood of the eternal Son of God ; sanctified and sustained by the Holy Spirit, “ the Lord and Giver of life,” opened to all nations in *Christ the head-stone of the corner* ; and protected and sustained by the power, wisdom, love, promise, oath, covenant of Him who hath declared, *The mountains shall depart, and the hills be removed ; but my kindness shall not depart from thee, nor the covenant of my peace be removed.*

To raise then a suitable edifice, amidst the gorgeous idol temples and mosques of an Indian empire, for proclaiming with solemnity the name of Christ, is surely an undertaking of no small importance ; nor is it a vain expectation that its stable foundations may be a faint emblem of Him who is *the precious corner-stone, the sure foundation*, in His atonement and grace.

II. The Lord’s peculiar love for the assemblies of His people is our second topic, *The Lord loveth the gates of Zion more than all the dwellings of Jacob.*—Of Zion, of the Temple of old, of the Christian Church now, of the congregations of the Saints, of the house where *His honour dwelleth*, and the place where He *records His*

name, and comes unto His people, and blesses them.

—The *gates of Zion*, through which the multitudes throng into His immediate presence in His courts.

—*More than all the dwellings of Jacob*, where private and domestic worship only is celebrated. The Lord delights indeed in every house and family where prayer and praise, and the reading of His holy Word, consecrate daily the ordinary employments of life. If even *two or three are gathered together in Christ's name*, there is *He in the midst of them*. St. Paul frequently speaks of *the Church which is in the house*.

But the great God who had founded His Church on the holy mountains, *loved more the gates of Zion*, because of its sacrifices, its altars, its priests, its typical ceremonies, the public honour done to His name, the open confession of His religion, and the encouragement given to the Heathen around to join a worship so conspicuously celebrated.

Much more then doth He love now the assemblies of His Saints, when all these types have been fulfilled. And most of all does He love such assemblies in heathen lands.

You will observe, that the prophet places the cause of the dignity of Zion, not on the spot itself, but on the Lord's love towards it. Whatever it had beyond other mountains was not from human merit, but from the choice and love of God.

This love had appeared of old in the various proofs of the Divine favour and protection, of

which remarkable instances had just occurred in its deliverance from the Assyrian hosts, in the subsequent revival of His worship, and the honour put upon Jerusalem in the eyes of the nations.

III. *Glorious things are spoken of thee, O city of God.* This is the third topic.

The direct form of address used is extremely elegant and poetical. It places the City of God before our eyes; and we hear, as it were, the glorious and triumphant things spoken concerning it.

No doubt *glorious things* in a measure had been addressed to Zion, and spoken of it on the occasion when the Psalm was delivered. The legation and embassy from Babylon acknowledged the wonders which had been wrought, and gave the one living and true God the glory due unto His Name. But the king and people of Israel would do it in more ample sense.

Beautiful for situation, would the rejoicing Prince begin by saying, *the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces as a sure refuge. For, lo, the kings were assembled, they passed by together. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments, O Lord.*

Walk about Zion, would Hezekiah go on to order the grateful people, *and go round about her;*

tell the towers thereof; mark ye well her bulwarks, consider her palaces, that ye may tell it to the generations following.

Nor would the thanksgiving terminate till the harmonious shout of the vast assembly had repeated again and again, *Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. This God is our God for ever and ever, He will be our guide even unto death.*

But the expression before us in its prophetic sense includes all the other declarations of the divine favour already shewn, and yet farther to be shewn to Jerusalem in the coming of Messiah.

There was the royal residence of the kings of Judah. There was the temple, and the ark, and the glory, and the King of heaven dwelling in the midst of her. There were the typical offerings and sacrifices for sin. Her streets were afterwards to be honoured with the footsteps of the Redeemer when He came in the flesh; there He was to preach the glad tidings of salvation; there to work His miracles; there to live and die, and be *numbered with the transgressors*; there to rise again; thither to send down *gifts for men, received* on His Ascension from the Father; and there to build His Church on Himself and His doctrine and grace, as the sure foundation.

But the whole prophetic blessings of Messiah's Kingdom may be included in *the glorious things*

spoken of the city of God throughout the Scriptures, as we now justly interpret them in the light of the New Testament; some of which have already been fully accomplished; others in part; and all of which will at length be entirely made good.

The *seed of the woman* to crush the *Serpent's head*; the *Shiloh* to come, to whom the gathering of the people was to be; the *Star out of Jacob* to shine upon a benighted world; the *Branch of the Lord* to be beautiful and glorious; the *Angel of the Covenant* to come to His temple; the *Sun of righteousness* to arise with healing in His beams; the great *High Priest* after the order of *Melchisedek* to be consecrated for ever; these are some of the *glorious things* spoken of old of the City of God.

All these have been already accomplished in the stupendous facts of the incarnation and sacrifice of Christ; and the consequences of these facts are following continually.

In truth, the prophecies teem with the *glorious things* which are now gradually being accomplished, and will go on to be fulfilled more and more, till the consummation of the designs of Divine mercy, when *the earth shall be filled with the knowledge of the Lord, as the waters cover the sea*; when the *vail shall be taken from the heart* of the ancient, and now rejected, houses of Israel and Judah; when *the fulness of the Gentiles shall come in*; when the predicted

apostasies of the East and West, of Mohamedanism and Popery, shall have run out their 1260 years; when *Satan shall be bound, and deceive the nations no more; and men shall beat their swords into ploughshares, and their spears into pruning hooks; when nation shall not lift up sword against nation, neither shall they learn war any more.*

Every effort in Christian lands to diffuse the Gospel of Christ is directed to this end; every Church erected, every act of civil government to establish the true religion, every Missionary sent out, every school of Christ opened, goes to fulfil some or other of the *glorious things spoken of the city of God.*

And I humbly trust that, in its measure, the Cathedral now nearly completed at Calcutta, and rising before the view of the Heathen and Mohamedan population around, will, when consecrated to Christ and filled with listening enquirers and converts, promote the general spiritual grandeur of the Christian Church and worship in the vast empire of British India.

IV. The accession of the nations to the Church is next celebrated.

I will make mention of Rahab and Babylon to them that know me; behold, Philistia and Tyre with Ethiopia; this man was born there.

These appear to be the words of Zion herself.

Such glorious things would be spoken of her, accomplished in due time in her favour, and celebrated in her solemn worship, that she would have occasion to break out and say, "I can *make mention to them that know me*, (for none others will attend,) of such and such heathen nations who have sought my alliance, who acknowledge me to be *the city of God*, who desire to join themselves to me, and worship with me the one living and true God, through the instituted sacrifices and offerings which typify the *glorious things* to be accomplished in the latter day in the salvation of Messiah."

This is all said abruptly, but most poetically and affectingly. The expressions, *I will make mention—Behold—This man was born there*; are the language of one pointing with the finger to some distinguished places and persons.

Rahab and Babylon are first noticed, and are joined as being the most powerful and celebrated of the nations, and as then beginning to contend with each other, as they had before with the Assyrians. Babylon was just rising into power.

The solemn embassy of the Babylonians for peace, as well as concerning the miracle of the dial of Abaz, may be referred to.

Rahab is the name of Egypt, but never thus called till the time of Isaiah, which serves to fix the date of the Psalm. The term expresses the greatness of her power and riches, and is used

primarily of the huge crocodile. Sennacherib was the enemy of the Egyptians as well as of the Jews.

The Ethiopians are also introduced, because they were at that time the first power in Egypt.

Philistia and Tyre are well known. They were neighbouring people towards the Mediterranean sea; the Tyrians towards the north, and the Philistines towards the south of Canaan.

The Philistines were the most hostile to the Jews, and had suffered dreadfully from the Assyrians. The wealth and riches of Tyre, *whose merchants were princes, and their traffickers the honourable of the earth*, were proverbial.

It is to be remarked, that the conversion of these very nations are elsewhere mentioned in the Prophets; *'Princes shall come out of Egypt, Ethiopia shall soon stretch forth her arms unto God. The daughter of Tyre shall be there with a gift; the rich among the people shall entreat thy favour. From beyond the rivers of Ethiopia, my suppliants, even the daughters of my dispersed, shall bring mine offering. Thus saith the Lord, The labour of Egypt and merchandize of Ethiopia, and of the Sabæans, shall come over to thee, and they shall be thine; they shall fall down before thee; they shall make supplication to thee, saying, Truly God is in thee, and there is none else, there is no God.*

In that day shall there be a highway out of

Egypt to Assyria ; in that day shall Israel be the third with Egypt and Assyria, even a blessing in the midst of the land, whom the Lord of hosts shall bless, saying, Blessed be Egypt my people; and Assyria the work of my hand, and Israel mine inheritance.

This then is a prediction generally of the accession of the nations to the Church, of which the Syrophœnician woman in the Gospel, and Cornelius, the noble Eunuch of Ethiopia, and Lydia of the city of Tyre in the Acts of the Apostles, were prelusions.

But in the promulgation of the Gospel, all these and other heathen nations were visited with the light of Christ. The Apostles penetrated to the remotest corners of the Roman empire. Ten persecutions were unable to quench the flame of truth, and early in the fourth century the *gods of the heathen were famished from their place*, Christianity ascended the throne of the Cæsars in the person of Constantine, and Christ was all in all.

By the rise and dominion, however, of Antichrist, in the East and West in the seventh century, the previous superstitions which had long defiled the Church, were revenged by Almighty God; heathenism spread with the increasing population of the world; and the propagation of pure Christianity was altogether stopped, except in the scattered and persecuted members and bodies of

the true Church in the valleys of Piedmont and other places.

Nor were the Protestant nations at the glorious period of the Reformation strong enough for some time to engage in the work of Missions. The magnanimous Luther and Melancthon, and Cranmer, and Ridley, and Jewel, and Farel, and Calvin, and Beza, were too much engaged in defending themselves from the tyranny of the Pope and his abettors, to attempt to overtake the Mohamedanism and Paganism of nine centuries.

The Protestant Sovereign of Denmark appears to have led the way in our modern Missions, a century and a half after the Reformation. Ziegenbagh, Plutcho and Grundler in 1705, and Swartz and Gerické forty years later, began on the coasts of Coromandel and Malabar to call the nations to the New Testament Zion, the city of our God.

Our own English Societies for Propagating the Gospel, and for Promoting Christian Knowledge, aided most effectually these holy men; and in 1717, our own Sovereign, King George the First, with our Primate Archbishop Wake, addressed to them public letters of encouragement.

Within the last fifty years, however, with our increasing Indian Empire as it fell under our power, and with our general extending dominions throughout the world, Christian Missions have been carried on directly by our own Church. And in 1801

the Church Missionary Society joined in the sacred work, and has lately been received under the patronage of our Archbishops and Bishops in common with the older Institutions.

Much good has been wrought. The Church may already take up the language of Zion of old, and say, "I will make mention of Tanjore and Trichinopoly to them that know me; behold ye, Palamcotta, Krisnagbur, and Agra, with Burdwan; this man was born there."

Still the work is only begun. One hundred and thirty millions in India are waiting for the salvation of God. Bishop's College has been founded in Calcutta by the wisdom and foresight of Bishop Middleton. St. Augustine's at Canterbury is about to be opened. If these are carried on in the true Missionary spirit, the greatest blessings may be anticipated. The Church Missionary College at Islington has already been long most effectively at work. Since the erection of the sees of Calcutta, Madras, Bombay, and Colombo, the benefits of episcopal superintendence have been extended to the holy Missionaries and their flocks. These are, however, only the beginning of things, the frame work of spiritual good. Much, much more is required. A field stretches before us in British India of almost unlimited extent. *Glorious things* will more and more be spoken of the *city of our God*, if men of a right temper and funds for their support are duly supplied.

A new See should to this end be by all means constituted at Agra, which the territories of the British Crown on the Sutlej render imperatively necessary. A class of indigenous Chaplains should also be established. Then a career of enlarged usefulness amongst the nations would be unfolded to our evangelical labourers with proper guidance and support.

In this view, the Missionary Canons of St. Paul's Cathedral, attached immediately to the Bishop, and supported by suitable Endowments and Subscriptions in India itself, will take their humble place in the general aggressive movement upon idolatry and imposture; and the public worship of Almighty God, celebrated in a prominent and conspicuous manner in a Protestant Cathedral Church, will appear, as on the holy mountains of Moriah and Zion of old, to attract the notice of the inquisitive Natives.

V. A fifth distinction of the public worship of the Almighty must now be considered; *This man was born there. And of Zion it shall be said, This and that man was born in her; and the Highest Himself shall establish her. The Lord shall count when He writeth up the people, that this man was born there.*

As Israel had fallen into much contempt about the time of the Assyrian invasion, and was also reduced in numbers, the Prophet comforts them by fore-

telling the increase of their citizens and proselytes.

Those who before were the bitterest enemies of Zion should not only become her friends, but be inserted amongst her citizens, and united to her body. They should *forget their own people and their fathers' house*, and esteem it an honour to be enrolled amongst the inhabitants of Zion.

The Prophet had stated this generally. The Egyptians and the Babylonians should be added to the family of the Church. Ethiopia, Philistia, Tyre should give in their names amongst her sons. Now in a way of explication he adds, that it should not be a change of name or profession only, but that it should be brought about by a spiritual operation of God's mercy and grace upon the heart.

The nature of this spiritual operation; the number and eminence of the converts; the account the Lord would keep of them; and the stability he would thus give to His solemn worship amongst them, must here be noticed.

I. For there is a spiritual world, as well as a natural. As we are brought by a Divine Providence into the outward and external world, so are we brought by the inward and secret work of the Holy Spirit into the spiritual world.

This change of heart is termed in Scripture a resurrection with Christ, a quickening from the

death of sin, a conversion or turning to God, a translation from the power of darkness to the kingdom of God's dear Son, a birth from above, a partaking of the Divine Nature, the gift of a new spirit, the putting of God's laws into the mind and writing them upon the heart, a new creation.

By nature we are dead in trespasses and sins. Here Christianity begins. Man is a fallen creature. *You hath He quickened*, saith the Apostle to the Ephesians, *who were dead in trespasses and sins*. What this moral death is the Apostle goes on to explain, *Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience*. So far St. Paul has chiefly in view the state of the Heathen world; the course and fashion of which was more especially under the guidance of Satan, and abandoned to idolatries and cruelties, lusts and abominations. *Amongst whom*, proceeds the Apostle, *we all, Jews as well as Gentiles, those in outward covenant with God and those not, the circumcised and the uncircumcised, had our conversation in time past, in the lusts of the flesh, fulfilling the desires of the flesh and of the mind*—the two divisions of sins, those of the lower appetites and passions, and those of the intellectual powers—and *were by nature*, concludes St. Paul, *children of wrath, even as others*, Gentiles as they may be.

From this state God turns and quickens the

soul. The men of Rahab and Babylon, of Philistia and Tyre with Ethiopia, give in their names to Christ, and become His people.

The converts of Hindostan and China, of the Punjaub and Cabul, of the South Seas and Australasia, of Borneo and Japan, are drawn by a heavenly influence to Christ. *They spring up as among the grass, as willows by the water-courses; one saith, I am the Lord's, and another calls himself by the name of Jacob; and another subscribes with his hand unto the Lord, and surnames himself by the name of Israel.* Or, in New Testament language, *As many as receive Him, to them gives He power to become the sons of God, even to them that believe on His name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

This is sealed, completed, and publicly manifested by the humble convert, coming in repentance and faith to holy Baptism; and it is pledged, and the incipient grace and disposition to it sealed, by the sponson of their parents and God-parents in the case of the infants of the faithful.

And when the fruits of the Spirit appear, we can speak with confidence of the change; they are *new creatures in Christ Jesus*. Repentance, sorrow for sin, self-abhorrence, care of the soul, fear of eternity, conviction of our innumerable breaches of God's law, study of the Scriptures, faith in the atoning blood of Christ for pardon and

justification, love to God and man, prayer, growth in grace, preparation for death and eternity, anticipation of heaven, diligence in all means, dependence for every thing good on the operations of the Holy Spirit—these are the fruits and evidences of the birth of the Spirit.

In a word, by nature we are *carnally minded, which is death*; but by grace we *become spiritually minded, which is life and peace.*"

2. But we have further to notice the number and eminence of the converts here promised to the Church. The emphatic expression, as of one pointing out to others large assemblages or remarkable individuals, is observable. *Of Zion it shall be said, be commonly reported, universally acknowledged, This and that man was born there.* The repetition denotes the great multitude as well as the eminence of the converts; some persons of station and influence; some whose history was remarkable, and who were known after their conversion by their distinguished labours, sufferings, and success.

Such was St. Paul amongst the Apostles; such, in his profession of the faith at least, whatever may have been his real personal piety, was the Emperor Constantine; such in the fullest sense of the words was Justin Martyr, Cyprian, Ambrose, Augustine, Claudius of Turin, and many others in every place. Such during the early ages were many of the converts to Zion.

And such in our Missions of late years have been some of the citizens joined to the spiritual Church. And as the work goes on, the number and relative eminence of the men born in her, and destined for conspicuous usefulness, will be encreased. So that, as St. Paul speaks of those, *whose praise was in the Gospel amongst all the Churches*, and of the faith of the Thessalonians *as having sounded forth as a trumpet*, and become *spread abroad in every place*, we shall have to bless His name for Heathens and Mohamedans of note and influence, distinguished by their zeal and love among the inhabitants of Zion.

3. But the exact account the Lord keeps of them is next to be considered. *The Lord shall count when He writeth up the people, that this man was born there.*

For Almighty God keeps an exact account of His faithful people. *A book of remembrance is written before Him for them that fear the Lord. The man clothed with linen, and having the writer's ink-horn at his side, goes through the midst of the professed City of God, and sets a mark upon the foreheads of the men that sigh, and that cry for all the abominations that be done in the midst thereof.*

So in other places we find references to a solemn record, *A seed shall serve Him, it shall be counted to the Lord for a generation. Mine*

hand shall be on the prophets that see vanity and that divine lies; they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel.

As a shepherd counts his flock, as a householder his family, as a prince the denizens of his city, so the Lord will make up His account of the men born to Him in Zion. He will miss none, He will mistake none, He will be deceived by none.

The hypocrite will lie naked and opened before Him; the careless will not escape His scrutinizing eye; the impenitent, the profane, the sceptical, the mocker, *all the workers of iniquity* will hear the awful word, *Depart*.

But the humblest, weakest believer, the soul cast down with a sense of its sins, the feeble-minded oppressed by temptation, the young and fearful and inexperienced who dare scarcely claim to be citizens of Zion, shall be discovered and owned.

And at that last account, when the books shall be opened, and another book be opened which is the *Book of Life*, then shall every true convert be gathered to the general assembly and Church of the first-born which are written in heaven.

In all this reckoning there is doubtless also a reference to the public worship of God in His Church, the congregations of the faithful. There the Lord fixes His eye from the beginning of the year to the end of it. There the Lord counts and

makes up the register and record of His people. There He distinguishes between the formal and the spiritual worshipper. There He enters in His books the name of every one really numbered amongst the inhabitants of Zion.

4. And thus the Almighty will give stability and safety *to Zion*, and *establish her* with His own right hand and His stretched-out arm. Her interests shall be dear to Him. Zion's walls shall be strengthened and settled. The Church *founded on the holy mountains* shall stand. Whatever convulsions and revolutions there may be of states and kingdoms, and however heaven and earth may shake, these are *things that cannot be shaken, but must remain*. This is *the city which hath foundations, whose builder and maker is God*.

Here then lies the wisdom and security of all we attempt in the work of Missions. *The Lord Himself shall establish it* with an inward operation of grace, and descry with an unerring and piercing view who are and who are not the citizens of the heavenly Jerusalem.

Nor will He fail to establish, so far as He sees good, all the subsidiary external aids for promoting the grand spiritual and internal work of conversion on the souls of men.

VI. The sixth and last topic illustrating the dignity and importance of the public worship of God in connection with the calling of the nations

is, that there the high praises of God are sounded forth.

As well the singers as the players on instruments shall be there; all my springs are in Thee. Or as the Prayer Book version reads, *All my fresh springs shall be in Thee.*

The allusion here is to the procession of the singers and players on instruments passing through the gates of Zion with the converts and citizens from Rahab and Babylon and Philistia and Tyre and Ethiopia, men who had inscribed their names in the registers of Zion, and had been born there. And this should be the burden of their song, as they crossed the streams of Siloam or other springs, flowing with gentle murmur fast by the oracle of God; *All our fresh springs of joy and peace and consolation and hope and strength and victory, are in Thee, O our God, who hast founded Zion, and spoken such glorious things of her.*

There is a river, saith the Psalmist, the streams whereof shall make glad the city of our God.

We learn from various notices that fountains flowing through many channels and streams, with their soft harmony like flutes, were carried through the streets and by the houses of the city of God.

Hezekiah is said to have *stopped the water-course of Gihon, and brought it down to the west side of the city of David.* And after his death he is commemorated for having *made a pool and a*

conduit, and brought water into the city: to which Isaiah thus alludes, Ye have seen also the breaches of the city of David, that they are many, and ye gathered together the waters of the lower pool, and ye made also a ditch between the two walls for the waters of the old pool.

Our Lord also on *that last and great day of the feast*, when water was poured out from one of these very streams, *stood and cried, If any man thirst, let him come unto me and drink*—in reference probably to the language we have cited.

This concluding verse is, therefore, an offering of public praise and thanksgiving in the assemblies of the converts at Zion, to the God who had performed the signal works of mercy enumerated in the Psalm, and promised such large further blessings.

On the recollection of all these matters, the singers burst forth into a hymn of praise, resolving to acknowledge God as the spring and source of every part of their salvation; *All my fresh springs are in Thee, O my God, and in no one else:—*as if each one had said, ‘I renounce all failing springs; I look not to the creature, *in whom is no help*; I rely not on cisterns, broken cisterns, that can hold no water; I trust not in man, and make not flesh my arm; *all my springs are in Thee, O Lord.* Whatever has been wrought for Zion already, has been done by Thee; whatever I look for in future, I expect from Thee. As the fresh spring revives

the drooping traveller *in a dry and thirsty land where no water is*, so in the weary journey of life, all my sources of joy and peace are in Thee.'

The springs of the carnal and worldly lie in wealth and pleasure, in human schemes and external forms, in the commandments and traditions of men, in mere cold doctrine and abstract authority. But a pious soul has God as *the fountain of living waters*. His language is, *As the hart panteth after the water-brooks, so panteth my soul after Thee, O God.*

And in the moments of darkness, of depression, of disappointment, of sorrow; even if Zion should be surrounded with invaders, who should say, *Down with it, down with it, even to the ground*; he will still sing, *All my fresh springs are in Thee*. Yes; *although the figtree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and He will make me to walk upon mine high places*. And, therefore, let *the chief singer on the stringed instruments* chaunt forth, *All my springs are in Thee*.

Nothing can exceed the sublime topics of this Psalm, as they rise by steps one above another—

beginning with the FOUNDATIONS of the Church and the public worship of God amongst the Gentiles, Christ Jesus; next celebrating the peculiar LOVE of the Almighty to the crowds pressing to worship Him *through the gates of Zion*; then proceeding to touch on the unnumbered and inconceivably GLORIOUS THINGS foretold of the City of God; after this enumerating the CONVERTS from Rahab and Babylon and Philistia and Tyre with Ethiopia, enrolled amongst her citizens; and then dwelling on the spiritual operation on the heart by which those converts were brought to seek communion with Zion, and were BORN THERE; lastly, closing with PRAISE—these constitute a most poetical and grand climax.

The two capital topics of the whole Psalm relate to the foundation and the superstructure of the Church—pardon and grace—the propitiatory victim offered for our sins, and the awakening Spirit communicated to our souls—these two points are the most essential in religion. Without Christ's atoning blood as the foundation, and the work of the illuminating and purifying Spirit producing repentance in the heart, as the superstructure, our Christianity is a dead and lifeless form. Nor can we wonder at any errors into which men are seduced who have once given up these doctrines of justification by faith only in the merits of Christ, and sanctification by the power of the Holy Ghost, or who have obscured these

truths by ambiguous language about sacraments and man-invented fables and frivolities in the worship of God.

But with these capital doctrines firmly grasped, the public worship of God in the Gentile Church stands forth in all its dignity and importance. She sings with harmonious voices in all her assemblies, *All our fresh springs are in Thee; Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing—for Thou wast slain, and hast redeemed us to God by Thy Blood. And therefore unto Him that loved us, and washed us from our sins in His own Blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.*

One question remains, with reference to our whole subject; Are we individually amongst the citizens of Zion? Are our names enrolled there? Do we understand the real meaning of Christ being the foundation, and the Spirit the divine agent in the superstructure of the Church? Are we building on the one, and sanctified by the other? And in evidence of this, do we love the gates of Zion? Are the glorious things spoken of it the joy of our hearts? Can we humbly say, All my springs of hope and peace, of life and consolation, O my God and Saviour, are in Thee?

The Church is made up of a multitude of individuals who are born to God, and whose names are in the book of life.

Thus let us apply this sublime Psalm to ourselves—let us put the question as to our individual interest in its blessings to our own consciences; let us never rest satisfied till we have scriptural evidence of being *new creatures in Christ Jesus*. And let us ever remember that earthly springs will fail us at length and for ever. *He that drinketh of this water,—of all human sources of comfort, as our Lord said to the woman of Samaria,—shall thirst again; but he that drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up unto everlasting life.*

THE UNSPEAKABLE IMPORTANCE OF HONOURING
GOD'S GREAT NAME AMONGST THE HEATHEN.

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A

FAREWELL DISCOURSE

DELIVERED AT

ST. MARY'S, ISLINGTON,

ON SUNDAY, August 30, 184

PSALM lxxix. 10.

*Wherefore should the Heathen say, Where is
their God?*

THE great argument in favour of Christianity, in the minds of the vast majority of mankind, has ever been the manifest holiness and benevolence of its followers; whilst, on the other hand, no prejudice has been more widely injurious than that founded on the inconsistent conduct and spirit of so many who bear its name.

The Heathen and Mohamedans are especially thrown upon this ground of argument, from their ignorance of History and Chronology, and their unconcern about objective truth.

The plea addressed to the Almighty by the Psalmist in the text proceeds on a similar topic. It urges, that if the Divine help were withheld, and the professed servants of the great God of heaven and earth were disgraced before their enemies, the truth of their religion and the honour of their God would be called in question.

We are become a reproach to our neighbours, and a scorn and derision to them that are round about us—such is the confession of the penitent people. They then humbly implore, *O remember*

not against us former iniquities ; let Thy tender mercy speedily prevent us ; for we are brought very low. Then they pray, Help us, O God of our salvation, for the glory of Thy Name ; and deliver us and purge away our sins, for Thy Name's sake. Next they earnestly plead, in the words of the text, Wherefore should the heathen say, Where is their God ? After this they conclude, Let the sighing of the prisoner come before Thee.—So we Thy people, and sheep of Thy pasture, will give Thee thanks for ever ; we will shew forth Thy praise to all generations.

Similar pleas occur in other passages of Scripture. Thus in the Prophet Joel ; *Let the Priests weep between the porch and the altar ; and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach.—Wherefore should they say among the people, Where is their God ?* So the Psalmist, *As with a sword in my bones mine enemies reproach me, while they say daily unto me, Where is thy God ?* And again, *Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy and for Thy truth's sake ; wherefore should the heathen say, Where is now their God ?*

The particular occasions for using this plea may differ. It may be, as in the case of the chosen nation before us, when the Church and people of God is, in any place, assaulted by heathen adver-

saries in armed array. Or it may be, as in our present circumstances in the dependencies and colonies of the British Crown, when we are in danger, as a nation professing the religion of Christ, *of being mingled amongst the heathen, and learning their works.*

The substance of the plea is the same; and the subject presented for our consideration is, **THE UNSPEAKABLE IMPORTANCE OF A CHRISTIAN NATION'S HONOURING GOD AMONGST THE HEATHEN, SO THAT THE SCORNFUL REPROACH OF THE TEXT MAY NOT BE TAKEN UP, *WHERE IS THEIR GOD?***

In order to enter the better into this subject, let us enquire, first, in what respects a nation is bound to bear God's Name before the Heathen.

Then, in what particulars we have been making advances, through God's help, in this high duty.

Lastly, and most of all, in what instances we are still giving occasion to the bitter sarcasm of the Heathen and Mohamedan, and are called on to begin resolutely a new course, and efface the stain attaching to our character.

The first of these points will be for the purposes of information; the second for gratitude; the third for humiliation before God for the past, and renewed exertions for the future.

I. We first enquire, in what respects a Christian nation is bound to bear God's Name before the Heathen.

1. *Christianity is full of God.* The votaries of false religion shrink from the details of the character of their idols, heroes and philosophers. The history of Brahma and Siva and Vishnoo and Mahomet will not bear examination ; they weigh down by their vices the forms of their worship. Shame covers the face of their followers. But the glory of Christianity is the character of its Divine Author.

The Bible is a revelation of the being, perfections, sovereignty, future judgment of the great Arbiter of the universe, *glorious in holiness, fearful in praises, doing wonders* ; the fountain of all being and well-being, having a most real, perfect, substantial, and independent existence ; the One living and true God, Father, Son, and Holy Ghost ; in opposition to the dead and false idols of the Heathen.

It reveals that this great God created man *in His own image, after His likeness, in knowledge, righteousness, and true holiness ; and gave him dominion over the creatures* ; that the providence of God ordereth all things in heaven and earth—a providence which is only another word for the manifestations of the infinite wisdom, infinite understanding, infinite love, power, justice, purity, and truth, of the great Creator—and that He has given us a moral Law as the rule of life.

It reveals the redemption of man when he had fallen from his original righteousness, by the in-

carnation of the Son of God, the eternal Word of the Father, by His sacrifice of Himself as a propitiation for our sins upon the cross, and by the gifts and graces of the Holy Spirit purchased by Him for the application of redemption to the human heart. Christ is the centre-truth of the Bible. As the sun in the natural heavens, so is Christ in the Church.

The dispensation of the Gospel is the last promulgation of this religion in its most spiritual and disengaged form, with its typical ceremonies and sacrifices laid aside, and its full glories unveiled.

This is preached amongst the nations *for the obedience of the faith*. The times of the preceding ignorance God winked at; but now commandeth all men every where to repent.

Thus Christianity is full of God, bears His name, proclaims His existence, unity, perfections, words, and works. All proceeds and rests upon God, as in *Christ reconciling the world unto Himself*; upon His infinitely holy nature, His infinitely holy law, His infinitely holy Gospel, and His infinitely holy judgment to which all men will be called.

2. I go on to observe, *that the honour of God amongst the heathen is ever represented in Scripture as of the highest moment, and is employed as the most prevailing plea.*

The guilt of dishonouring this Name is declared by the Lord Himself;—*And when they entered*

unto the heathen whither they went, they profaned my holy Name, when they said to them, These are the people of the Lord, and are gone forth out of His land. And the Divine wrath;—I will sanctify my great Name, which was profaned among the heathen, which ye profaned in the midst of them, and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.

Observe next the frequent pleas for mercy on the footing of the honour of God's Name. Thus in the case of the golden calf; *The Lord said unto Moses, Let me alone, that I may consume them as in a moment. And Moses said, Then the Egyptians will hear it, (for Thou broughtest up this people in Thy might from among them,) and they will tell it to the inhabitants of the land; for they have heard that Thou, Lord, art among this people.*

And again, in a still more striking manner, *I said, I would scatter them into corners; were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this:*

And so in Joshua, *For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth; and what wilt Thou do with Thy great Name?*

And in like manner in the Prophet Ezekiel,

Then I said, I would pour out my fury upon them in the wilderness to consume them ; but I wrought for my Name's sake, that it should not be polluted before the heathen in whose sight I brought them out.

3. The Scriptures, in the next place, teach us *what it is to honour, and what to disgrace, the Name of God among the heathen.*

Abraham is an example of both. He honoured God when he went out from his land, and from his kindred at the Divine call ; and again when he refused the cave of Macphelah as a gift, and weighed out the money of the merchant to the sons of Heth.

He dishonoured God's Name, as Isaac also did, when he denied his wife, and incurred the just rebuke of Abimelech the king of Gerar.

Phinehas is commended for the zeal with which he was filled for the Divine honour, when he smote the culprits who were in the sight of all Israel provoking the Lord ; as did Joshua and Caleb in *having another spirit, and following the Lord fully*, when all trembled with fear of the sons of Anak.

David also in his youth, when he went forth with his sling and his stone against Goliath, honoured the Name of the Lord God of Israel whom the Philistine defied ; but in the most disgraceful crime committed in the affair of Uriah, the Lord expressly says, *Howbeit, because by this deed*

thou hast given great occasion to the enemies of the Lord to blaspheme, the child that is born unto thee shall surely die.

And what shall I say of Samuel, who at the close of life thus appealed to the people; *Behold, here I am, witness against me before the Lord; whose ox have I taken, or whose ass have I taken, or whom have I defrauded; whom have I oppressed, or of whose hand have I received any bribe to blind mine eyes therewith?*

Or what again of Hezekiah, Asa, Jehoshaphat, and Josiah, who in their public character as kings honoured God in their government of Israel and Judah?

Or of Daniel, Nehemiah, and Ezra, who individually in Heathen Courts so consistently supported the honour of the great Name of the Lord God?

4. Let me observe further on this head, that *each nation professing the Gospel is bound to the duty we are considering, in proportion to its privileges and advantages, its position amongst the heathen, and the power and influence at various times entrusted to it.*

Now for no country upon earth has God done more than for our own, especially during the last half century. To no country in the world has God entrusted such power, dominion, and influence, and so mild and pure an established form of the true religion.

Of all the universal Monarchies, or those which

have claimed to be such, none has equalled in extent of territory and in prowess and success our own.

Who gave us deliverance at the close of the last century and the beginning of the present, from all the dangers of the French revolutionary spirit in the first place, and of the military despotism of the Usurper of France in the second?

And in India, who put us in possession of the gorgeous Mogul Empire, and gave us success in the contests with Hyder Ali, Tippoo Sahib, the Pindarces, the Nepaulese, the Burmese, and now lately the Affghans and Sikhs! Who has made us masters of Hindoostan from Cape Comorin to the Himalayahs, and from the Sutlej to the Burrampooter—the finest and most fertile country in the world, surrounded with coasts, indented with harbours, abounding with every variety of climate and every species of production—a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills,—a land of wheat and barley and fig-trees and pomegranates, a land of oil olive and honey. A land wherein men eat bread without scarceness, and lack not any thing in it—a land whose stones are iron, and out of whose hills we may dig brass?

Who has placed under our sceptre or influence, or united with us in alliance, 130 millions of Hindoos and Mussulmans, scattered over these vast regions?

To us it may truly be said, as to Israel of old, *Keep therefore the commandments of the Lord, and do them; for this is your wisdom and understanding in the sight of the nations which hear all these statutes, and shall say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous, as all this law, which I set before you this day?*

Such being the momentous obligation of honouring God's Name amongst the Heathen, let us consider,

II. In what respects we have of late years MADE SOME ADVANCES IN THIS DUTY both at home and in India; and are therefore called on to offer our thanksgivings to God for His mercies.

For if the Lord has in any measure *delivered us for His Name's sake*; if He has *purged away* some at least of our sins; if *His tender mercy has prevented us when we were brought very low*; if the God of our salvation has *helped us for the glory of His Name*; the *sighing of the prisoner having come before Him*—then we must present to Him our praises for the past; and be encouraged to hope for the same grace in attempting a far better and more

adequate fulfilment of what we owe to His great Name.

I begin with INDIA.

1. *Christianity is the established religion of British India.* God is acknowledged. Churches have been, and are now being erected all over our possessions to the glory of Christ. Our Chaplains have been largely encreased from time to time. The full polity of our Protestant Church is being carried out as our territories extend. Already Bishoprics have been constituted at Calcutta, Madras, Bombay and Ceylon. The North Western Provinces towards the Sutlej, and the Southern around Palamcotta and Tinnevely, are filling with Christian Stations, and will, as we hope, soon have their chief Pastors. The public worship of God is celebrated with the same sublime Liturgy as at home. India is thus far consecrated to the Lord.

2. *Christian Missions are protected,* and proceed with an accelerated and unimpeded course, so far as the Government is concerned. Converts have been multiplied sevenfold within the last ten years. Forty thousand in Tinnevely have given in their names to Christ. A variety of oppressive laws and usages have been modified or abrogated. Compared with the state of our Missions at the renewal of the Company's Charter in 1793 and 1813, or even in 1833, we have the greatest reason to bless the God of our mercies.

3. *The standard of morals and piety* throughout the Civil and Military services, and the purity of evangelical doctrine and spirit in the Reverend Chaplains, have been rising, perceptibly rising, from the time of Bishop Middleton in 1814 to the present hour. The attendance on public worship; holy matrimony; family order; esteem for the Reverend Missionaries and Chaplains; assistance afforded for the religious improvement of the Indo-Britons and Natives, and a sense of the truth and importance of Christianity and of the duty of confessing Christ before the Heathen, have all been in progress, and are all so many advances in the right path.

4. *The public acknowledgment of Almighty God* for Victories vouchsafed, especially by the present noble and Christian Governor General—whose forbearance before he was compelled to take up arms, and moderation amidst the glories of Victory, were only equalled by his courage and self-devotion in the crisis of the conflict—have honoured the great Name of God before the Mussulman and the Hindoo.

5. *The abolition of inhuman rites and usages* contrary to the light of nature and the first principles of humanity, is another proof of our national regard to the glory of that God whose name is LOVE. Infanticide, Suttees, the Pilgrim Taxes, the Thugs, the Khoond murders, the support of Juggerna't, and generally all connection with

idolatry, put down and prohibited, speak for themselves. The remaining usages of a like nature, as the Ghât murders, will soon be ~~renewed~~^{removed}. The native Princes, who encouraged all these enormities and derived tribute from them by the authority of their idols and priests, cannot take up a reproach against us on these accounts, and say, *Where is their God?*

6. A desire on the part of the Indian Government to *promote the mental elevation and social condition* of the populations submitted to their rule, has been long apparent; and the throwing open to them all the employments up to a certain rank for which they can render themselves capable; and the affording them a measure of general education, to qualify them for their functions; defective as the plan is, are evidences that British India is governed for the good of the people, and not merely for any selfish objects of our own.

7. *The numerous Institutions of a directly benevolent character*, and the liberal subscriptions raised when any particular calamity, as famine, occurs, have the same character. India is full, so to speak, of British mercy. Hospitals, Dispensaries, Medical Colleges, Diplomas issued for the practice of Medicine, Refuges for Orphans, Asylums for the Lunatic, the Leprous and the Blind, District Charitable Societies, abound. The ready encouragement given to all proposals for improving the comforts of the mass of the people, for adapting inventions

in the arts to their use, and for encouraging scientific agriculture, go to the same point. As do the freedom of the press, and river and sea communication by steam. In fact, every thing is started by the Government that can be devised for the relief of the prostrate millions around them, so far as their judgment approves and their means extend. The pacific tendency of its rule and its well-known study for peace, that it may turn all its attention to the benevolent work of raising the Natives, crown its other labours.

8. *The general righteousness and justice of the British Government* honour very conspicuously the Name of the God who has committed India to our rule. It is the poor man's government. Our object, in contradiction to all the notions of Oriental rulers, is to protect the weak against the strong, and to place all men on the same level in the eye of the law. The contrast between this and the fierce rapacity of the Hindoos and yet more of the Mussulmans is confessed by all. It has been well observed, "There is nothing which strikes a heathen with more admiration than the moral superiority which our love of truth, our honourable regard to engagements, our public spirit, our mutual cooperation with each other, produce. They allow indeed our intellectual superiority, our eminence in the Sciences and the Arts, our proficiency in war and government. But they are more struck with surprise at the good faith, the veracity, the readiness

to promote plans of civilization in which we have no direct interest, which marks our nation. Experience only can teach, that nothing is so truly astonishing to a morally depraved people, as the phenomenon of a race of men in whose word perfect confidence may be placed, and who are as ardent in the pursuit of objects of common utility, as in those in which their own interests are concerned*."

9. I observe, lastly, that there has been *a regular progress in this right way* in these and other respects, upon the whole. Each succeeding Government has taken up and carried forward the beneficent and righteous schemes of its predecessors; in opposition to the vacillating, capricious changes of the Native Princes, with whom if any occasional good arose, it was not effective, because it was neither consistent nor stable.

But I turn to THE ADVANCES MADE AT HOME in the honour done to God's great Name, and from which, under the Divine blessing, all the good in India has flowed as streams from their source. British religion, British education, British habits, British piety, British tone of public sentiment, form the youth who come out to India, and who become, as they rise in the Service, the Magistrates, and Assistant Magistrates, and Collectors, and Judges, and

* Edinburgh Review, No. 130.

Commissioners, and Members of Council of the Government. Men are as their principles, and principles are taught early in life. So our Reverend Chaplains, our European Missionaries, our Lawyers, our Merchants, our Traders, our Scientific and Medical Professors, are educated at home. We have at present no Christian Society in India, no Christian Schools and Colleges of such standing and in such a state of maturity, as to form the minds of our European youth—the desolation there is indescribable; there is only a solitary Christian here and there.

I come then to ENGLAND.

I cannot pretend, and do not pretend to enumerate all the steps which God has enabled us to take at home since I left in June 1832; and I only venture to give the impression which some of them have made on my mind, in order that I may excite my countrymen to gratitude to the God of our salvation, and lead them on, relying on His Grace, to new exertions.

1. The first thing that struck me on my arrival, and filled me with thankfulness and exultation, was, the *immense number of new Churches* erected to the glory of Christ in the densest and most destitute populations of the different parts of our country. Nothing like it has been seen since the blessed period of the Reformation. In one of the large manufacturing districts in Yorkshire, I found four Churches built, almost within sight of each other,

by the proprietors of factories, for the benefit of their operatives. The Metropolis with its fifty or sixty new Churches, the Dioceses of London, and of Chester, of Winchester, and Ripon, and other Sees—of which what is done in London itself is a specimen—speak for themselves.

2. The number of *active, pious, laborious Clergy* seemed to me greatly increased. Here I speak with much diffidence and reserve, from my limited opportunities of observation; but I cannot but record to the glory of the Giver of all good what appeared to me to be the case. I planted myself, for instance, in the retired village of Surrey where I was Curate in 1801—the improvement all about was immense. In the larger towns also which I have visited, numbers of Clergy, sometimes more than 100, pressed around me, and described the general rise of spiritual-mindedness and activity in their neighbourhoods, as of the same character.

3. *The fine Protestant spirit throughout our country*, called out by the numerous and disgraceful apostasies amongst our Clergy and Laity to Rome, and by the late infatuated MOVEMENT in that direction, which led, and by necessary consequence led, to those defections, makes me hope that a general revival of pure, sound, scriptural Christianity is beginning in our Church. God seems to be overruling the insidious attacks on our Protestant faith to a salutary reaction, which is the more satisfactory and likely to be the more

permanent, because it is connected with an enlightened and moderate, but most determined attachment throughout the masses of our people to our own Protestant Apostolical Church as settled at the blessed period of the Reformation—and not as unsettled by the School of Laud and the Nonjurors and Movement men—and because, it has not been irritated into reprisals by the wild attacks of the political Anti-state Church Associations, which seem to me to leave no further steps to be taken but those of physical force. Such rabid onslaughts are as far from the piety, moderation, and loyalty of the old Non-conformists as can be conceived—and can only result in a warmer love to our mild and tolerant Church in our people, if we are stedfast to the simplicity of Christ.

4. The efforts to *diffuse the blessings of Christian education*, the new Colleges established, the multitude of Normal Schools raised, the Government grants in aid of individual efforts, the ardent endeavours made to benefit the masses of our uneducated population—all this, allowing for large deductions in the present working of things, appears to me a mark of the Divine mercy towards us.

5. The *larger support given to our Societies for Foreign Missions*, scanty and defective comparatively as that support still is; and the number of pious and able youths devoting themselves to the holy cause, filled me with joy. Here I should be most

ungrateful if I did not mention with especial thankfulness the prodigious strides made by the Church Missionary Society, now happily under the patronage of His Grace the Archbishop of Canterbury.

6. The strenuous efforts made to *diffuse Christianity at home and in our Colonies and foreign possessions*, is, again, an honour to God's Name before our people. The Colonial Bishops' Fund, the Bishopric established at Jerusalem, (at the consecration of the second Prelate of which I was honoured to preach,) the Parliamentary measures for giving incomes to Clergymen in new and populous districts^b, the Society for Building and Enlarging of Churches, King's College London, St. Augustine's College at Canterbury, the Pastoral Aid and Additional Curates' Societies, the Scripture Reader's Institution, the Translation Fund of the Christian Knowledge Society, and the continued and increasing energy and success of the noble British and Foreign Bible Society—all these I look at in their ultimate results, if only they are still conducted in the simplicity of the Gospel, with unmingled thankfulness and hope.

7. The variety of ways in which *the details of Christian benevolence* are carried out, struck me as novel and most important. The Societies for District Visiting, for what are termed Ragged Schools, the Infirmarys for Consumption, for providing Washing conveniences and better lodg-

^b Commonly known as Sir Robert Peel's Act.

ings for the poor, for the relief of Needle-women and Governesses, and the reduction of Factory hours as respects the young, are blessed symptoms of the philosophy of Christian charity.

8. The *arts subserving Christianity* appear also to have taken a spring contemporary with the improved religious feeling of our country. I was filled with surprise on visiting the prodigious establishment for printing Bibles and Prayer Books at Oxford—and the almost marvellous cheapness with which they were produced. So the means of steam communication both internally and by sea—apparently only in their infancy still—are pregnant with results which no human mind can foresee or appreciate.

9. The *more pacific character* of our Statesmen and public men is, again, a token for good. This is perhaps a topic beyond my province ; but I cannot avoid noticing the friendly feelings now studiously cultivated between a great neighbouring country and our own, which have resulted already in a more than thirty years' tranquillity in Europe—an event unexampled in modern history. The glory of peace seems to have superseded that of war; and national jealousies to be yielding to mutual sympathy and esteem. Blessed be God !

10. If I mention last *the new liberality* which has appeared in many individuals, it is in order that I might take occasion to return my warmest and best thanks to this great parish of Islington,

and other parishes and individuals throughout England. The subscriptions to the Cathedral Mission at Calcutta, and for the completion of the Buildings and preparing it for Consecration on my return, have amounted already, in Islington alone, notwithstanding their numerous local objects, to nearly £600, and will be, I trust, largely augmented by the Collection of this morning; when I plead, and for the last time, for love's sake; for Christ's sake, for the Gospel's sake, for the honour of God's great Name amongst 130 millions of Heathen and Mohamedans^c.

And here I must pause to express my humble acknowledgments to Her Majesty the QUEEN, who has been graciously pleased to present the new Cathedral with a superb set of Communion Plate worthy of Her Majesty's name and position in the Protestant world.

Indeed I cannot but thankfully acknowledge the goodness of God in this difficult enterprise now for seven years. The Cathedral with its uses as a parish Church, to which the Honourable East India Company contributed a Site and £15,000, and its Mission supported in India by its own endowments and subscriptions, will, I trust, give a STATUS to Christianity, and go far to prevent

^c The collection was £92 7s. 5d. The whole amount at present received since my arrival in England is £6945 9s. 5d. About £300 more are expected.

the Heathen and Mohamedans from applying the bitter sarcasm, *Where is their God?*

Surely then I may be forgiven for adverting with some warmth to these and like advances in the right line at home, as it is from these that India has been enabled to follow, feebly indeed, but still to follow in the same path; and as these beginnings of good are as to both the seed-plot of the further measures which we are called upon to take.

If God has thus far heard our cry, and *forgiven so many of our iniquities, and blessed us for the glory of His Name*, and put us in such a position of power and influence, and given us the heart to seek so far His honour at home and abroad, we are under a tenfold obligation to follow out our principles more fully, and to answer to our high vocation of being a blessing to the world.

A Missionary of long experience and the highest reputation observed, 24 years since, that “a moral revolution more grand and important had taken place from 1802 to 1822 in British India, than was to be found in all the annals of the Church^d.” How much more may this remark be made in 1846; and how much more loudly are we summoned to new and unwonted exertions!

III. We proceed to the last and most important enquiry, IN WHAT RESPECTS WE ARE STILL DEFECTIVE IN THIS GREAT DUTY.

^d The late Rev. Mr. Ward of Serampore.

As the former topics were for the purposes of information and thankfulness, so this is to promote deep humiliation before God, and a firm resolution to efface the remaining stain attaching to our character as a Christian nation, and to silence for ever the disgraceful reproach of the text.

Here I must entreat your forgiveness if I open my whole heart. I am delivering a parting, a dying testimony. I feel the difficulty of my position. If I am apparently open to the charge of presumption, I must remind you that it is no easy task to endeavour to act with a most sincere regard to the peace and unity of the Church, and an unfeigned deference to the better judgments of its chief Authorities, and yet to speak with the boldness which becomes the Gospel of Christ in such a crisis as the present. Truth is brought out by the manly avowal of opinion. I prefer erring, if I err, on the side of frankness. Possibly God may bless. Possibly some thoughts may be suggested to the national mind, or may be more deeply impressed on the national conscience.

1. The *obligation of honouring God's great Name at home and in India* is not felt as it ought to be. There wants a more profoundly seated conviction in the interior of the feelings of all ranks of our countrymen in every quarter of the world, that the first concern of a government and people is to promote the religion of Christ. We

justly dread exciting the hostility of human foes in proportion to their strength and nearness to us; how much more should we dread making the Arbiter of the Universe our foe, and rendering our overthrow necessary, as it were, to His great designs of mercy to a lost world. Public spirit must be imbued with Christianity. We must consecrate our country to the God of the whole earth.

The British empire in all its ramifications is ONE, and is represented in the eye of God by its ruling authorities in Church and State, its Nobility, Gentry, and Clergy, its Parliament and Magistracy, its Judges and Bishops at home.

The Kings and Rulers of Israel and Judah are honoured or reproved in Holy Scripture, as they supported or otherwise the true religion, promoted reformatations and revivals of piety, encouraged the Priests and Levites in their sacred offices, obeyed the voice of the Prophets whom God raised up from time to time, and “ruled all states and degrees committed to their charge by God,” as our Article expresses it, “whether they were Ecclesiastical or Temporal; and restrained with the civil sword the stubborn and evil-doers.”

And let it ever be remembered, that all this stands quite distinct from the temporary Ceremonial and Judicial Law of Moses; and is the more obligatory now under the Christian dispensation, as our light, and knowledge, and privileges, are higher.

Our noble Reformers established for us a pure and

scriptural form of Christianity ; let us carry it out to its proper extent, leaving the amplest freedom to those who differ from our particular creed or discipline, but boldly standing upon our national duty. The people in our free country give the tone to the Government—the people make the Government. The reason why our Statesmen and Nobles and Bishops and Senators and Gentry and Magistrates do not take more active steps for the confession of Christ and the advancement of religion and morals, is, that the national voice does not require it. The reason why ecclesiastical patronage—an all-important matter, especially as respects India—is not always exercised with more discrimination and a more entire independence of selfish and petty interests, is, that the national voice does not require it. The reason why the Government is daunted by the clamour of Popery and the railing of Anti-State Church Associations as they are called—a term in the very teeth of the Bible rule of a nation's duty—is, that the national voice does not require it.

As the rise in the tide of a mighty river bears away interposing obstacles, and carries high on its bosom the vessels riding on its stream ; so the rising tide of Christian feeling would overcome interposing obstacles, and lift up on its swelling surface all the designs for the glory of Christ, and the moral and religious improvement of our people.

If such a just estimate of Christianity should permeate our countrymen at home, it would soon

be reproduced in India; and the reproach still cast upon us in a measure by the Hindoo and Mussulman, *Where is these Christians' God*, would cease.

Had our British Government in the East taken its true position from the first, and considered the Gospel as our trust, our honour and our distinction, our native subjects would have believed, what they do not to this hour believe, that the English really wish them to become Christians.

Nothing would have been easier in all that was done, than to have guarded against the least suspicion of bribery or force, which have never been thought of—what would hypocrisy have availed us? but if instead of timidity in professing the Gospel, we had boldly avowed it; if instead of cherishing baseless prejudices, we had examined and dismissed them; if instead of trembling lest we should weaken our rule and check our ambition of wealth by discharging our Christian duty, we had from the first confessed our desire to impart to them, as they were willing to receive it, this greatest of all blessings, and had openly facilitated the labours of Chaplains and Missionaries and the conversion of the people, in what a different state would India have been at this time, to what it actually is!

Not so acted as England has done the Portuguese and Dutch and French in the possessions they gained in India. Their doctrines were indeed corrupt, or the particular measures pursued ill adapted to the end in view, and they failed, as

they could not but fail, in establishing pure Christianity. But their activity in carrying out their own views, their promptitude in building Churches, their eager multiplication of Ministers of religion, and their open encouragement to the natives to embrace it, put to shame our tardy and heartless indifference.

All that is wanting to accomplish the mighty good is the general conscience of our people enlightened—public spirit Christianized—a new tone of national sentiment. This would give us Senators, Statesmen, Members of the India Board, Proprietors and Directors of the British imperial Indian dominions, persons in authority in Church and State, of a truly Christian character. Every thing would follow in the wake of an aroused national conscience.

2. This is to be gradually created, under God, *by the multiplication of individual piety.*

Christianity works its marvels, like the operations of nature, gently and safely. It begins in particular conversions. It sanctifies the heart of man as man; then the family; next the neighbourhood. From this it penetrates bodies of citizens; and so it extends, as the rill from its source, reviving and refreshing all around it wherever it flows.

God must be honoured in the revelation of Christ; His great Name magnified and exalted;

His holy Word acknowledged as the only rule of faith ; the atoning Blood of Christ held fast as the sole foundation of pardon ; the work of the Holy Spirit relied on alone for divine life and grace ; consistency in all good works, zeal for the conversion of sinners, and efforts for the diffusion of the Gospel at home and abroad kept warm in the breast ; and a holy walk with God, diligence in all the means of grace, and preparation for death and judgment cultivated. This is individual Christianity ; and this spread abroad and acted on, constitutes national Christianity. Then, as all the functions and duties of natural life spring from the living principle within ; so every thing will be animated with religious life and activity from the inward principle of grace. A dead Church is the congeries and effect of dead individual hearts ; a living Church is the congeries and effect of living individual hearts.

3. Resistance more enlightened and determined than ever to the remaining influence of the movement towards Popery is essential to the maintenance of the purity of the Gospel. Much has been done. A few years, if well improved, will extinguish the embers of the already expiring flame, if God is pleased to bless us, as individuals and a nation, with wisdom and courage. We should learn to imitate the activity of the Movement leaders during their short reign, their keen

foresight, their constant vigilance, their ceaseless restlessness, their eager seizing of all appliances of the press, and illuminated Prayer-books and attractive narratives, their use of every subsidiary aid of pictures, and incense, and fopperies and follies in public worship; and direct similar efforts with a purer zeal to the highest ends, the glory, the solid glory, of the Gospel of Christ.

I consider Popery the rampant evil of the times. Its external forms, its idolatries, its prohibition of the Bible, its overthrow of man's justification, its transubstantiation, its traditions, its *will-worship and voluntary humility*, its images and relics, its works of supererogation, its indulgences, its denial of the cup, its celibacy, its auricular confession, its miserable invention of purgatory, its subjection of the soul to the pretended Vicar of Christ—all sustained by a complete organization and iron unity, and inspired by a diligent cultivation from early youth of its whole system of errors with its answers to Protestant objections in the minds of its priesthood; all aided by learning, talent, and skill in the arts of controversy and chicane—I consider all this to constitute THE ANTICHRIST.

Here is our danger now both in India and at home. Other dangers have beset our Church at different times. But of late, public sentiment has been debauched with semi-popish errors. The tendency to superstition and formality in religion has been widely diffused. The pretended ECCLE-

STIASTICAL PRINCIPLE has been magnified at the expense of THE SPIRITUAL PRINCIPLE. *We must purge out, then, from amongst us this old leaven, that we may be a new lump, and keep the feast of Christ our Passover sacrificed for us, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*

At the same time, we must avoid a loose and unconscientious Churchmanship, which can only lead to confusion and every evil work. We must have consistent and fixed Church principles, in the proper sense of that abused expression. Latitudinarianism in the Ministers of our Church, with the vows and obligations they have undertaken, is TREACHERY, and can only tend to declines from the purity of the faith, as destructive as those from semi-popery itself. Wider separation between Christians of various confessions has been for 300 years the constant fruit of attempts at an unnatural and impracticable unity of action. No; pure, evangelical doctrine with sound Church principles is of the last necessity if we would cope effectually with Popery in all its disguises. Where there is a clear, strong hold on the Gospel, and this Gospel is warmly and affectionately preached, there the buttresses of Church order should be thrown around it: and, on the other hand, where Church principles are strongly held, there enlightened evangelical doctrine should

penetrate and sanctify all its parts. Extremes meet. Superstition and disorder are equally the abortions of our corrupt nature; between which a wise and holy Gospel doctrine with a wise and holy Church order take their stand.

4. Another important branch of the individual purity of doctrine and practice which is to make its way into the national character is, *charity and forbearance in controversy*. It is impossible not to lament, what every thoughtful Christian must see, the personalities and harsh statements, and universal conclusions from particular premises, and those premises doubtful, which abound.

I cannot but here express my regret that a solitary passage in the Reply of July 1845, in which I was compelled to refer to some local defects in the Propagation Society in my Diocese, has been singled out for perpetual comment; whilst the numerous other passages in which I expressed my general adherence to it, have been passed over and forgotten.

The strongest arguments may and ought to be expressed in strong, but respectful and truth-loving terms. Vehemence and vituperation on subordinate topics, where differences of opinion have ever and will ever prevail, are as far from the Christian spirit, as they are from any hope of producing conviction, in the long run, on the minds of wise and considerate men—and the minds of

wise and considerate men will ultimately sway those of the public in general. It is an unfavourable symptom of our times, but yet not to be wondered at, knowing as we do what human nature is, that such publications find support.

5. *A new scale of liberality for carrying on the great work on which we have entered at home and abroad*, will follow the new state of public feeling created by individual piety. For much, much remains to be done. It would be the greatest possible mistake to consider what was stated under our last Head as enough; or to dwell on it with complacency; instead of regarding it as the mere beginning of a better state of things—a starting-point to a new race.

In India we want a hundred times the number of Missionaries we now have. What are the few we possess, compared with the almost boundless fields of labour? There has been and is a most awful neglect amongst us of the spiritual interests of mankind; and the criminality of this neglect must lie somewhere. The command, *Go ye into all the world, and preach the Gospel to every creature*, has never been repealed. The promise, *Lo, I am with you always, even to the end of the world*, has never been recalled. The cause of the abandonment of Christian effort in proportion as our territories and power have extended, is one of the most startling

enquiries that can be proposed. The answer is clear. A doctrinal and practical selfishness paralyses our whole frame. "The spirit of Missions has to Christianize the Church"—it has been well observed—"before the Church can Christianize the world." It may give a better impression of the multitudes in India, waiting for our rising zeal, if we remember, that supposing the 130 millions were to pass through any given city, Delhi or Agra for instance, at the rate of 5000 men a day, they would occupy rather more than 71 years in the transit.

And whence are the Missionaries for their conversion to come? From England, from aroused and awakened England, in the first place, to be aided contemporaneously by a Native Ministry in the second.

It is in order to commence, however feebly, such a Native Ministry, supported by an endowment and by subscriptions in India itself, that the Cathedral with its Mission now struggling into existence in Calcutta, assumes an unspeakable relative importance. The building itself is nothing; though as a fine and suitable Parish Church in a spot deplorably in need of it, it is not without its claims to attention. The edifice as a Cathedral also is nothing; though to give a becoming dignity to Christianity, to present it, as it ought to be presented, before the eyes of the enquiring Natives, and to transfer to Heathen India for the

first time the full usages and solemnities of our Protestant Church at home, is a matter of high moment. But its NATIVE MISSION is its grand and glorious purpose ; this will constitute, I trust, a new æra, and give a fresh impulse to the work of conversion in the splendid Indian possessions of the British Crown.

It is true, public opinion has not as yet risen high enough to obtain for it and for India the few but important objects I had a reasonable ground for expecting on coming home—not the legal protection of the Endowment Fund by a Charter of Incorporation—not a Bishopric at Agra—not even the trial of a small indigenous Class of Chaplains in the position of Curates to the European, fainting Ministers now on our Establishment.

But I despair not. A public spirit of piety will carry ere long these and many other like measures.

But what is to support this vast work opening before us in India ? Whence are the men we need to come ? Whence the supplies for their support ? Whence the liberality which is to pour out these supplies ? From a new impulse given to the national conscience—from parents training their children to esteem Missionary work as the highest calling for mortal man—from Tutors and Ministers exciting their younger students and parishioners to become Candidates for the honour of bearing Christ's Name before the Heathen. How are we

to escape otherwise the Divine denunciation, *Curse ye Meroz, said the Angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty!*

A new scale and system of liberality is required for all this. Many have already acted on such a plan. Their names and labours of love will not be forgotten. But selfishness is the general rule still, selfishness in our opinions, selfishness in our distribution of our wealth. Men talk of liberality when they build houses, push forward their families, amass furniture, adorn their abodes with libraries and pictures, take expensive summer journeys for weeks and months together—and they suppose they are *devising liberal things*—mere selfishness all. We want quite another state of feeling. How few give a tenth part of their income to Christ! How few of our Nobles, and Gentry, and Merchants with £10,000 a year, give a £1000 to Christ! How few of the retired servants of the East India Company with their private fortunes and their annual pension of a £1000, and perhaps with no family, give a £100 of it to Christ! We want to see men sitting down, after the bright example of the few who do so, and counting the cost, and calmly giving their substance, their annual profits and incomes, after a moderate provision for their households, their solid accumulations to God, relying on the assurance, *There is*

that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty.

6. Then would *Education, and Church building, and provision for Students of Divinity*, be multiplied. After all that has been effected at home, what a mass of Christian Heathenism has to be penetrated with Christianity. How much is to be done first, to overtake and then to keep pace with our population. What a rise of public spirit has to take place before our Government and Parliament will be ready to diffuse, as they ought, Education—Christian Education in all cases, Church Education as respects our own flocks—throughout our land. How much is to be done to counteract the commercial aggrandizing spirit of our Merchant princes in the great emporiums of our country, that they may Christianize their wealth by inscribing on it, HOLINESS TO THE LORD!

In India, Christian Education halts behind, whilst secular knowledge is advancing with rapid strides. The Government scheme now imperiously calls for improvement. We have withheld too long the knowledge of the Evidences, Doctrines, and Precepts, of our holy Faith from our prostrate populations. Hindooism and Mahometanism and Popery incorporate their idolatries and superstitions with the education they communicate.

Even the Dutch did the same. England alone, from the most unfounded and indescribable prejudices, is the one nation, which, so far as Education is concerned, compels the Natives to look down upon us with the just reproach, *Where is their God?*

And let it be remembered before it is too late, that merely secular Education ends in universal scepticism, the wildest principles of democracy, and thorough disloyalty in the native mind; and that Christian Education alone will bind the people in loyalty and love to the British rule. This is a point of immense moment, even in a political view.

7. As this new public spirit of religion is widely diffused, *the real interests and safety of our Church will be discerned and consulted.* To venture boldly for God is the truest wisdom. What the world calls expediency is an intolerable crime. The counting up the heads of sects, the weighing in the balances of a short-sighted policy, the numbers and influence of the different divisions in our Church, with the vain endeavour to please them all; the calculation of the possible effects of measures on our own party interests, or those of others, can never consist with the transcendent claims of the Gospel of Christ upon a great, upon the greatest Protestant Church in the world. The glorious truths of the Bible openly and boldly

professed, and acted upon, is the way, the only way, to secure the blessing and favour of Him *Who holds the stars in His right hand, and walks in the midst of the golden candlesticks.*

The argument against this wise course is drawn, I know, from what is called the peace of the Church—a mere delusion—real peace must spring from the truth of the Gospel, or it is cowardice and self-seeking. What, are the enemies of truth, and Popery above all, to be allowed to sow their tares and to seduce our people undisturbed, whilst, under the hollow pretence of peace, we are to be silent, and leave the field to their crafty and ceaseless efforts? Is this *earnestly to contend for the faith once delivered to the Saints*? Was this Luther's course?

I see, however, I confess, many grounds of hope, upon the whole, for the Church and nation of which I am a most unworthy member. The activity with which the Clergy generally are animated—the prevalent interest about religion touching the feelings of all classes—the solemn condemnation of the Movement tenets in our Ecclesiastical courts—the noble proceedings of the University of Oxford—the full discussion of the Popish controversy which has been revived after two centuries and a half—the exposure of the real tendency of the late fearful and insidious errors by the numerous apostasies to Rome—the distaste throughout the mass of our

people of whatever has the flavour of the sect—the general love for the Church—all this inspires a hope in my mind that we need only a penetrating watchfulness against the remains of the infection, to return to a state of national soundness of spiritual health. That penetrating watchfulness we do need, and shall need for some years to come, I am fully persuaded. And it is for my Right Reverend Brethren in India, and at home, to take the lead in the mild exercise of authority, and in the determined conduct which will be expected from them.

Thus the renewed national conscience, sustained by a just estimate of the real interests of our Church, will issue in a more glorious progress of Gospel truth at home and abroad, as I fully believe, than has been witnessed since the first promulgation of Christianity.

But I must close.

We have been considering throughout this Discourse the unspeakable importance of our honouring God among the Heathen and Mohamedans of British India, and of preventing their reproaching us with the bitter sarcasm, *Where is their God?*

Let us ask ourselves, however, whether Islington and London may not take up a like reproach,

whether the ungodly and profane and scoffers around us may not apply to us the same contemptuous enquiry, *Where is their God?*

Let us examine whether we each of us bear the great Name of our God as we ought before the Heathens of England. In vain shall we labour to Christianize India, if we need to be Christianized ourselves.

And let those who are in some measure honouring God at home, encrease in their vigilance and circumspection. Falls from God are but too common. What are we doing? Have we laid aside or are we ready to *lay aside every weight and the sin that doth more easily beset*, that we may with all diligence and alacrity *run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith?*

For let us remember, that persevering fervent prayers similar to those of the Psalm before us, with an entire dependence on the operations of Divine grace, must be the basis of all our efforts.

We must look to *God's help for His Name's sake*; we must pray that *the sighing of the prisoner may come before Him*. We must acknowledge, that *we were a reproach to our neighbours, a scorn and derision to them that are round about us*. We must entreat the God of

our salvation, not to remember our former iniquities; but to let His tender mercies speedily prevent us, for we are brought very low; yea, to deliver us, and purge away our sins for the glory of His Name—for the purging away of sin is the grand blessing we all need. Sin is the giant evil of the world. As the Prussic acid is said to be destructive in its smallest quantities to the natural life, so is sin to the spiritual. Sin is the Prussic acid of the soul. We must humbly plead, How long, Lord? wilt Thou be angry for ever, shall Thy jealousy burn like fire?—Wherefore, O wherefore, should the heathen say, Where is their God? Turn us again, O Lord God of hosts, cause Thy face to shine; and we shall be whole.

National conversion is God's work. Means are nothing but means. Churches, Bishops, Clergy, Institutions, are nothing compared with that secret and invisible operation of grace which gives the blessing. To this we must direct our eyes.

Then all will be well in the Church and in the nation, in England and India, in our Societies and Parishes, in our own hearts and lives.

I must now take my farewell of you. My heart is too full to say more. To-morrow I embark, if God permit, for a second voyage to India. I may truly say, that, in all human probability, *I know*

that ye all among whom I have gone preaching the Kingdom of God shall see my face no more. And I trust I may add, I take you to record this day that I am pure from the blood of all men; for I have not shunned to declare to you, to the best of my judgment and with all boldness, THE WHOLE COUNSEL OF GOD.

I again beg to return to you and to all England my warmest thanks—I entreat your prayers on my behalf: I pray you to judge with forbearance of my proceedings, or rather not to judge of them at all, till you are quite sure you know the whole case.

May we all sustain in our different stations the honour of God's great Name, till we are called to behold *His presence in righteousness, and to awake up after His likeness!*

And now, brethren, I commend you to God and to the word of His grace, which is able to build you up, and give you an inheritance among all them that are sanctified through faith which is in Christ Jesus.

APPENDIX.

APPENDIX.

AT a General Meeting of the Society, specially convened, and held at the House of the Society, on Wednesday, July 23, 1845, His Grace the Archbishop of Canterbury, President, in the Chair, the following Address was presented to the Lord Bishop of Calcutta :—

*To the Right Reverend Father in God, Daniel,
Lord Bishop of Calcutta and Metropolitan of
India.*

MY LORD BISHOP,

THE Society for the Propagation of the Gospel in Foreign Parts embrace the earliest opportunity of tendering to your Lordship their hearty welcome, on the occasion of your Lordship's visit to your native country, and are most anxious to express their sentiments of respect and veneration for your Lordship's person, and for the high and important office which you bear as Bishop of Calcutta and Metropolitan of India.

While they deeply regret the necessity which has led to this temporary suspension of your Lordship's labours, they cannot but feel it to be a cause

for thankfulness, that you have been enabled, for so long a period, to carry on, with singular energy and effect, the work committed to your hands.

The Society cannot forget, that when your Lordship was consecrated, in 1832, to the See of Calcutta, your ordinary episcopal charge comprehended the whole of that immense Diocese, under which the strength of successive Bishops had rapidly sunk. The Society hailed with satisfaction the subsequent erection of the Bishoprics of Madras and Bombay, as in a great degree lightening the burden which had hitherto pressed so heavily upon the Bishop of the original See. The important advantage thus obtained has been still further extended by the recent appointment of a third Suffragan Bishop, who is now proceeding on his outward voyage, to occupy the See of Colombo. The Society trust that the desire expressed in the Declaration of the Archbishops and Bishops, issued from Lambeth, in 1841, for the establishment, among other new Bishoprics, of one for the northern provinces of India, may, ere long, be carried into effect; and they indulge the hope that your Lordship's visit to England, and the lively interest which it will excite throughout the Church, will facilitate the attainment of an object hardly less desirable for your own comfort and relief, than it is essential to the welfare of your still overwhelming Diocese.

In more immediate connexion with their own peculiar labours, the Society desire to acknowledge the anxious and paternal care with which your Lordship has watched over their several Missions

throughout India ; and the zeal with which, both by counsel and co-operation, you have laboured to increase their efficiency. They confidently trust, that your Lordship's presence in this country will greatly strengthen their hands in the prosecution of the work in which they are engaged, and afford them frequent opportunities of personal conference and advice.

The Society will especially rejoice to receive the communication of your Lordship's sentiments, on the present encouraging movements of the Native mind towards Christianity in the neighbourhood of Calcutta and in the South of India. The success with which the labours of the Missionaries in those quarters have recently been blest, naturally directs the thoughts of the Society to the permanent provision of a Native Ministry ; on whom the pastoral care of these growing Churches must, hereafter, mainly devolve. Having this end in view, the Society regard with especial interest their chief Missionary establishment, Bishop's College ; and it has been to them no ordinary gratification to receive the testimony of your Lordship's approval of the Candidates, whom you admitted to Holy Orders immediately before your departure from Calcutta. In conformity with the principles on which the College was founded, the Society desire that it should receive the full benefit of your Lordship's superintendence ; and trust that the general conduct of the institution will ever be such as to commend it to the confidence and approval of its Visitor.

Among the many topics of grateful recollection suggested by a retrospect of the thirteen years of your Lordship's Episcopate, there is one especially present to the Society, as a subject of most hearty congratulation—the erection of the Cathedral Church of St. Paul, under your Lordship's immediate auspices, and in great measure by the offerings of your own liberality. They desire, at the same time, thankfully to acknowledge the munificence of that important body to which the government of India is entrusted, in furthering the same sacred object. In the progress of a work so great and important, and one so intimately associated with the due recognition and the permanent establishment of Christianity in India, the Society have felt the deepest interest, and cordially sympathise in the satisfaction with which your Lordship must regard the prospect of its speedy completion.

They earnestly hope, therefore, that the privilege of consecrating that noble fabric to the honour and service of Almighty God—an object they well know to be near your Lordship's heart—may be vouchsafed to him who will ever be regarded as its founder.

The Society heartily pray, that the repose which your Lordship has been compelled to seek in the bosom of your family, may be the means of restoring you to health and strength; and that, by God's mercy, you may long be spared to preside over the Churches committed to your metropolitanical care.

In conclusion, My Lord Bishop, the Society desire your Lordship to be assured of their con-

tinued co-operation, in carrying forward that great and holy work to which your Lordship is more especially pledged—the propagation of the Gospel of our Saviour Jesus throughout the vast empire of heathen India.

*At the House of the Society, 79, Pall Mall,
23d July, 1845.*

His Lordship was pleased to return the following

REPLY TO THE ADDRESS.

MY LORD ARCHBISHOP,

I BEG to tender to your Grace, and to this Venerable Society, my most humble acknowledgments for this affectionate Address of congratulation, of which I am very undeserving. I accept it as a token of the regard you feel for the sacred office which I fill.

I ascribe it to God's great mercy that I was not compelled to resort to my native land, even for a season, till I had entered the fourteenth year of my consecration; and that my health is already so much restored by the voyage home, and one month's residence in England, that I have some prospect, if I can keep quiet, of being able to return next year to India, and to close my days in my Diocese.

I most humbly thank His Grace for the uniform kindness and condescension which he has shewn me during the whole course of my Indian residence, and for his prompt and important advice

and direction under the various difficulties I have had to encounter.

I beg also to thank the Lord Bishop of London, and the Venerable Society, for the measure of confidence they have reposed in me; and I would especially make my acknowledgments for the noble grant of 5,000*l.*, for founding a native Canonry in St. Paul's Cathedral, in Calcutta.

My ardent attachment to this great Institution has not been of late growth. I have been a member of it from the year 1801, and have never ceased to follow its proceedings with affectionate interest. This interest has been heightened since my return to England by the perusal of the various publications and Reports issued during the last few years; especially by the touching and masterly account of the Tinnevely Mission, by Archdeacon Robinson. I consider the Society more than ever a mighty instrument, based on the footing of our National Church, for the glory of the Lord Christ—liable of course to occasional fluctuations in the measure of its zeal, wisdom, and success, as all great and wide-spread institutions in this dark and miserable world of sin and imperfection are—but having in it the elements of unlimited spiritual good, and placed now, by the mercy of Christ, in a most momentous and hopeful position for the diffusion of Christianity in our destitute Colonies, and for the conversion of the heathen world.

I will not enter, however, on the unbounded field for its exertions in the British Colonies; though I feel the greatest difficulty in abstaining, in conse-

quence of the most affecting and striking reports of the various Bishops—now, thank God, multiplied by the Additional Colonial Bishoprics Fund, a measure which was hailed in India with delight and astonishment. I will confine myself to the account which His Grace and this Meeting will expect from me of the general state of the Dioceses which are entrusted in different degrees to my care, especially as connected with their Indian Missions; and to some details of the difficulties, both in the Dioceses generally and in the Missions, on which I need their advice and aid; though even this will, I fear, occupy more time than His Grace may be well able to afford me.

And first I may truly say, that “the fields” in India are “white already for the harvest.” Nothing has, I believe, been seen like it since the days of the apostolic Swartz, and perhaps not then, nor any thing approaching it. An outburst of the Native mind seems at hand. The diffusion of education, the striking benefits of European medical science, the openings of an exhaustless commerce on all hands, the scarcely ascertained riches of the soil, the extent and magnificence of the rivers and mines, the superb harbours indenting its almost interminable coasts, the rapid increase of settlers from Great Britain and America, the security of person and property under the British rule, the unsullied purity of our jurisprudence, the number of offices thrown open to Native merit, the railroads contemplated and almost begun, and the incredible rapidity of communication by steam, uniting the

whole world, as it were, into one vast family, are bringing on a crisis in the Native mind most favourable to the introduction of Christianity.

Hindooism, it is my firm belief, will soon altogether hide its head. The crescent of Mahomet has already turned pale. Worn out and effete superstitions, they are sinking before the mere progress of science and civilization, before the startling knowledge of history, the lights of chronological learning, and the laws of evidence. It is the duty, then, of this and other Societies to "stand on their watch," and be ready to fill up the void thus created in the Native mind, with the blessings of the Revelation of Christ; and thus to enable the sagacious Hindoo to judge of the contrast between the purity, benevolence, and grace of the Holy Jesus and His glorious Gospel, and the inconceivable craft, cruelty, and wickedness of Krishna and Mahomet, with their debasing schemes of morals. The question as to the true religion will then be virtually settled.

God has been also pleased at this moment to interpose with his providence and grace by throwing wide open the gates of China, and gathering multitudes into Christ in India, of "such as shall," we hope, "be saved."

This Society, then, and other kindred Institutions, especially "the Church Missionary Society," now happily under His Grace's patronage, are called on for redoubled exertions. So far from slackening their efforts on account of embarrassments as to funds, or defects, as some may deem them,

in matters of external order, or even partial disagreements on points of doctrine, we ought to press forward with the greater earnestness to discover and amend what may really need correction, to sink subordinate differences, and to unite all hearts and hands in assailing the tottering strongholds of Satan, relying on the power and grace of Christ. "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap."

You are good enough to refer, with far too much indulgence, to my labours in India. I can say but little. God knows my unnumbered errors and defects. I have endeavoured, however, to follow up the measures of my venerated predecessors now with God, by first restoring and animating Christianity in all its mighty doctrines and grace amongst our professed Christian flocks, and then in aiding, with my whole heart and soul, the heavenly cause of Christian Missions. In doing this, I have aimed at acting with the general body of our Church at home, under the directions of His Grace the Primate, and seeking for remedies for existing evils in the unity of that Church, waiting upon God in patience and prayer for His blessing.

And I may venture to assure this Society, that the progress of religious principle in India during the thirty-one or thirty-two years since the erection of the See, is almost incredible. The character of the Clergy has been raised; a mild Episcopal Church discipline has been effectually established; the disposition of our Indian rulers towards Christianity has been rendered more favourable; the

moral and religious conduct of the servants of the Honourable Company has become purer; the institution of holy matrimony far more honoured; the Lord's day better sanctified; the number of Chaplains and Missionaries increased ten-fold; churches multiplied, perhaps, twenty-fold; the general esteem for the pious and consistent Ministers and Missionaries of Christ is higher; the attendance on public worship more numerous and punctual; and the reverence for the old-established and scriptural Liturgy, offices, and usages of our Protestant Church, as laid down by our first Reformers, more enlightened and influential.

Great loss was, indeed, suffered for the time by the rapid deaths of so many Bishops, and the long vacancies of the See. Still the progress of good was upon the whole going on. Bishop Middleton, with extraordinary learning, piety, and powers of mind, opened the road, amidst many slights and much opposition, which none but an Indian Bishop can understand. As an accomplished Canonist, also, he was peculiarly qualified for his work. The loveable Bishop Heber disarmed almost every opponent by his simplicity and kindness of heart, based on a high reputation as a scholar and a poet. He was, indeed, *deliciæ humani generis*. His influence was like magic. Even the brief and momentary Episcopates of Bishops James and Turner, led to several important measures.

Thus, I may truly say, "Other men have laboured," and I have only had to "enter into their labours."

It may be expected of me—and, since the Address has taken such wide ground, I may, perhaps, be allowed—to mention some of the principal points to which my attention has been directed; and the more especially as every thing has a bearing more or less direct upon the cause of Missions.

The vindication on my arrival of the Bishop's unalienable rights in his Cathedral, was forced upon me in the first place.

A semi-official synod of all the Clergy around Calcutta, together with those admitted as candidates for Holy Orders, was begun in 1832, and has been regularly continued once a month during my residences in the metropolis.

An endeavour was soon after this made to settle, so far as a decisive judgment and personal visitation could go, the caste-question, thus laying anew, as it were, the foundations of Christianity in the south of India.

Matters of regulation were amicably and efficiently arranged in 1836 with the Church Missionary Society, and have been working well for nine years.

Visits have been made, as frequently as practicable, to the several Missions around Calcutta, both of this and the Church Missionary Society.

Bishop's College has been watched over and cherished with more than a father's love and tenderness: it was from the first entwined around my heart.

A series of directions was issued some years

since, to prevent any of our Missionaries from proselyting from other Protestant bodies.

Detailed explanations of the most difficult duties in the anomalous Diocese of Calcutta, have been several times printed and circulated, embodying the results of the three Visitations (with the approbation of my brother Bishops) in 1834, 1838, and 1842.

The State Prayer for the Parliament was adapted, under the sanction of the Supreme Government, to the circumstances of India in 1834 or 1835.

The turbulent spirit of the vestry, which gave Bishop Middleton so much trouble, was broken down, with the decisive aid of the then Governor-General, Lord Metcalfe, about the same time.

The division of Calcutta into ecclesiastical districts, begun by Bishop James, was completed, by allotting to the several Chaplains in Calcutta the right of performing all ecclesiastical offices, and receiving all emoluments.

A new and more moderate schedule of ecclesiastical fees was sanctioned, or rather recommended; the power of the Bishop being doubtful.

The excellent "Calcutta Church Building Society" has been for ten or more years a source of untold benefits. Thirty or forty churches have been erected through its aid. We have nearly 100 in the diocese altogether.

The still more important "Diocesan Additional Clergy Society," on the plan of "The Additional Curates" and "Pastoral Aid" institutions at home,

is not yet in full operation, but is pregnant with blessedness.

A primary Metropolitan Visitation to Madras, Tinnevely, Ceylon, and Bombay, took place in 1843. Three ordinary Visitations, and the commencement of a fourth, have been made in the Diocese of Calcutta, and perhaps 30,000 or 40,000 miles traversed.

A careful and affectionate inspection during these Visitations of the Propagation Missions at Cawnpore, Vepery, Negapatam, Tanjore, Trichinopoly, and Tinnevely, in the Diocese of Madras, and of the incipient Mission in that of Bombay, has been made.

Thirty-one ordinations have been holden in various parts of India, at which several of your and the Church Missionary Society's candidates were admitted to Holy Orders.

Confirmations have, also, been solemnly performed all over the Diocese, and several thousands, perhaps 10,000, been admitted to the full communion of the faithful.

I need scarcely say, that I have laboured, during the course of all these proceedings, to lay firmly the foundation which St. Paul, that "wise master-builder," declares to be the only "sure one," "Jesus Christ, and Him crucified," in all the amplitude of that sublime expression, including its *objective verities* of the ever-adorable Tri-unity of co-equal Persons in the Godhead; the incarnation of the eternal Word; the merit of His infinite

sacrifice, and the penitent sinner's justification therein before the tribunal of God, by faith only; and also its *subjective truths*, in the sanctifying operations of God the Holy Ghost upon the understanding, affections, and life of fallen man. Nor need I say, that I have added to this substance of the "glorious Gospel," a diligent inculcation of the great importance of the Sacraments, and other means of grace, and of all the decencies and order of our Episcopal Protestant Church, as settled by Cranmer, Ridley, and Jewel, vindicated by the judicious Hooker, and generally received and approved at home by the Archbishops, Bishops, and Clergy, for a century and a half up to 1832.

I have consequently resisted, wakefully and firmly, to the utmost of my power, the arts and chicanery of the apostate and idolatrous Church of Rome, propagated by her nuns, and monks, and tutors, and priests, and Jesuits, and religious books, and by her schismatical Bishops and Vicars-general: for *schismatical* I account them in the canonical Diocese of Calcutta.

I have also openly condemned, as is known, from the first, both publicly and privately, the whole system, which I have ever considered, and which is now allowed to be, a kind of semi-popery; and have stood immovably on the doctrines, polity, and usages of our Church, in their plain and natural import, as prevailing in England when I left it thirteen years since.

I may be expected to dwell for an instant on the

Cathedral of St. Paul's, Calcutta, to which you refer with so much kindness. If nothing else had been done in India, I should bless God for this; and to Him would ascribe the entire praise. I need not repeat my gratitude for the magnitude of the Society's grant. It is chiefly designed for a Cathedral Missionary Establishment for six or more Canons, to be supported by its own endowments, and to stand, if it please God, as "a pillar on the border of the land," when the English shall have quitted, if ever they should quit, India. The body of the edifice, with the tower and spire, are nearly completed, 248 feet in length by 206 in height; and I trust it will be my first duty, on my return to Calcutta, to consecrate this building to the "God of the spirits of all flesh," in the name of his co-equal and co-eternal Son, Jesus Christ. I have already nominated, provisionally, the first six Canons, who will have the power of electing their successors immediately after my death, if any of them should be unable then to join their appointments themselves. The nominations are to be made by myself during my natural life. I thus hope to secure a devout Chapter of suitable persons for ages to come. One of those appointed in this view is the Rev. Krishna Mohun Banerjea, who was educated, as were three of the others, at Bishop's College. These are all, as I firmly believe, enlightened and pious Missionaries, free from distorted views, and full of a true love for Christ and the souls of the heathen. I hope also to be able to take out with me an European Canon, well accus-

tomed to schools and the training of masters, so that we may begin the Mission at once with a native school of 1,000 boys. The Canons' houses will soon be commenced, and the other works will proceed as we obtain funds—for we find we may still require 5,000*l.* or so, to complete them.

Such are the measures which have occupied my chief solicitude, and which it does not become me to have mentioned; but you have compelled me. To God alone be the glory in Christ Jesus.

You ask my opinion in your Address, on the “present appearances of your Missions, and especially of the encouraging events in the South of India.” I reply, without a moment's hesitation, that the power of the Divine grace seems to me to have been so sudden and mighty in its operations in Tinnevely and its neighbourhood, as to strike with wonder every mind susceptible of religious impressions. No doubt much caution must be used, not to decide too early upon the most favourable prospects, and large deductions made; but he that can read unmoved the Bishop of Madras' cries for help, or the touching and truth-bearing simplicity of the letters of the devoted Missionaries, Pope, Caldwell, and Cæmerer—to say nothing of other names—must be utterly inaccessible to the sacred cause of Christ.

I rejoice to hear that you are despatching two excellent Missionaries to strengthen the fainting hearts of these holy labourers, who are indeed “bearing the burden and heat of the day.”

I am much confirmed in my hopes of the infinitely important consequences of this awakening of souls at Tinnevely, because it appears precisely to resemble that at Krishnaghur, under the Church Missionary Society, which began six or seven years since. The work is one; but in Tinnevely "the word of the Lord runs," as it were, and is "glorified" more rapidly, and to a far wider extent—the inquirers and converts of this Society and the Church Missionary, amounting to about 35,000 altogether. Such awakenings have not often been surpassed since the days of the Apostles; and there seems every prospect of all the south of India, containing millions of souls, becoming, ere long, the Lord's.

Your Mission at Cawnpore is in its infancy only; but the publication No. 4 in your series, speaks for itself as to the spirit of the Missionary, and the openings for usefulness. I will say nothing, therefore, of the simple piety there prevailing. I have to thank the Society for the Rev. Mr. Schleicher, sent out about two years since, and now labouring at Cawnpore. The transfer of the location of the Mission to the very heart of the native population, will rescue it from Cantonment-embarrassments, and concentrate its proceedings amongst the 500,000 souls of the native town and neighbourhood.

The prospects of Howra, Barypore, and Jhanjera, around Calcutta, are, I am concerned to say, not so bright as I could wish. In the year 1838 I was able to speak most strongly of my hopes; and I still feel much encouraged. The last reports gave the number of converts and catechumens as 2,877

in sixty-four villages, of whom 676 are communicants. But Missions vary in point of simplicity and efficiency. Nothing so soon fades as the real Missionary spirit; and "nothing is so graceless as a Mission without the presence of Christ," as Gérické somewhere observes. The Society must expect these disappointments. They occur, and have ever occurred, in all Christian Missions. I shall advert presently to some of the causes of the depression which seems to me to prevail in the Mission-work in this quarter. In the mean time it will, I doubt not, be interesting to His Grace to hear an extract from a letter received last evening (July 22d), from the Venerable Archdeacon of Calcutta.—"On the 6th of May," he says, "I went to the opening of Barypore Church. It is the most beautiful Mission Church that has yet been raised," (to which I may just add that this Society contributed 1,000*l.*): "a Gothic building," the Archdeacon proceeds to say, "with clèrestory and tower, and capable of holding 700 or 800 persons. We had a good muster of Clèrgy present from Calcutta. I delivered an address by an interpreter, and the Rev. Mr. Driberg (the Missionary) gave them a discourse in Bengalee, in which he appeared to put his whole heart. There were about 600 Natives present. It was really a thrilling spectacle to see the earnestness with which they entered into the services, and the hearty manner in which they gave the responses in our admirable Liturgy; and then upwards of 200 at the Holy Sacrament afterwards. Truly it was a

day to be remembered." Surely this is very encouraging.

But I must leave this more pleasing part of my task. You will not have a just view of the situation of the Diocese, unless I advert to the difficulties which press heavily on my mind, both generally as to the cause of religion, and especially as connected with the Indian Missionary proceedings. God ever tempers prosperity with trials.

The *general difficulties* of the Bishop of Calcutta spring from such causes as these :—

The anomalous position of our Church as connected with our Government in India. The Letters Patent and the Act of 1814 seem not, in entire harmony. The powers of the Letters Patent have never been recognised. The inconveniences have been, indeed, more and more modified in practice ; but they still exist, and cramp the Bishop in his superintendence of the Missionaries as well as Chaplains.

The unwieldy extent of the Diocese of Calcutta is another obstacle to our Missions. To this the Report of the Colonial Bishops' Society adverted in 1841, as your present Address most truly does. The erection of the Sees of Australia, Madras, Bombay, and now of Colombo, have indeed most materially improved the state of things. Still the remaining Diocese, stretching from Singapore to the Himalayahs, about 2,000 miles, and from the Indus to the Straits of Malacca and the coast of Arracan, nearly 1,800, is utterly beyond the powers

of management of a single Bishop. A new See at Agra is imperatively required, both as respects Chaplains and Missionaries. Indeed, it will hereafter be accounted incredible, that a region of the world, which was afterwards divided into six large and important Dioceses, was for some years actually imposed on the shoulders of a single man.

The military authorities create another class of difficulties. Things are not defined. Chaplains and Missionaries are left too much to the discretion of commanding officers.

The institution of an order of "indigenous sub-assistant Chaplains," born and educated in India, and acting as a kind of curates to the European Chaplains, will remedy, if accomplished, another existing evil—the want of a sufficient number of Chaplains; and will also be a most important step towards the conversion of India, as founding a Native Ministry in the regular ecclesiastical establishment of Bengal, and thus raising the whole native character; so that the children of our converts may in future generations become, some of them, Chaplains of the Honourable Company.

A further difficulty, as affecting the whole state of religion, springs from the unreasonable prejudices which still haunt the minds of some of our old Indians, notwithstanding the decided improvement in the public feeling. The opportunity of acquiring a knowledge of Christianity should by all means be afforded to the Natives.

There is, again, something still to be desired in the manner of selecting Chaplains at home. These

appointments are amongst the most important ecclesiastical ones under the British Crown. India demands the flower of our Clergy. This is not always sufficiently considered. Something should be done, as in the case of Missionaries, for a searching and effective examination previous to final appointments.

I do not add to this catalogue of difficulties, what is so well known, the many sudden deaths and the general enfeebled health of the European residents, arising from the indescribable nature of the climate. Alas! I have the tidings of the loss of three of our Clergy by this mail, in addition to four deaths in nine months before I left Calcutta, that is, seven in one year out of about one hundred Clergy.

Nor need I add, that we feel the want in India of that full sympathy and Christian affection, which prevail in happy England; and have to lament constantly the instability of societies and plans for doing good, springing from the perpetual removal of the civil and military servants of the Honourable Company from place to place. You must ever bear this in mind, and pity us in our weakness.

Besides these and similar general difficulties, there are *others of a more specific character*. I refer to the imminent dangers threatened by the recent religious movement in our Protestant Church, to which I have already alluded. Most evils in England, and this amongst the number, are reproduced, and in an aggravated form, in

India. How far it has spread, I can scarcely say; but I am continually appealed to, to check its progress. In our settled stations the spirit of the Protestant laity soon enables me to calm temporary agitations arising from this source—for they are thoroughly and most justly offended, and I honour them for it; but in our Missions, if the disturbances reach them, we have nothing to fall back upon, and the consequences are alarming in proportion to the ignorance of the converts and the weakness of their faith—souls are fatally endangered.

And here I must beg the permission of His Grace to open honestly my mind, as becomes my sacred office. I shall give only my own views; and shall be very far from wishing to commit His Grace or the Society to my most fallible opinions. But the reports and exaggerations on the subject of the Missions around Calcutta have been for some years so rife and injurious, from the agitated state of the public mind, that I view it as my duty to the Society, in reply to their inquiry about their Missions, and as calculated to promote their truest interests, to make known, without reserve, the source whence a certain class of my difficulties springs. The Society cannot be aware of the extent of the evil. All I may say will, however, be only what I have in substance said for the last five or six years in my own Diocese; and will indicate no tendency whatever in my mind to slacken my ardour in the sacred cause of the Venerable Society; but will, on the contrary, be

designed to assist it in emerging from its partial trials, and rising up with augmented power for the salvation of India and the world.

I cannot, then, conceal from myself the fact, that the few but zealous Clergy,—I speak of the Diocese generally, and not merely of Missionaries,—who have unhappily been imbued with these sentiments, have done, and are doing, incalculable mischief in their several spheres. I respect individually the talents, learning, activity, and amiable character of these, as well as of all my Clergy. There are no personal disagreements whatever. They perfectly know my opinions, as both publicly and privately expressed. No change for the better appears to have taken place in the minds of the Clergy once possessed with the extreme views, distorted and unprotestant as they are, of this system. They have yielded, indeed, as I believe conscientiously, to my authority, to a certain extent; but the negative influence goes on, and the mighty void thus left I will not attempt to fathom. Amongst other consequences of this, your Missions in and around Calcutta have unquestionably been injured. A blight—a temporary one only—mars the harvest.

You particularly refer, in your Address, to your admirable Institution of Bishop's College; and you express a hope, "that the general conduct of the Institution will ever be such as to commend it to the confidence and approval of the Bishop as visitor."

This invites, and indeed compels me, however

reluctantly, to advert to it. My ardent attachment to that College from my first landing, and the opinion I formed of the high reputation and eminent learning and attainments of the late Principal, as well as my sincere love and esteem for the present, scarcely inferior to him in some respects, though with another cast of talents, are known to the Society.

But the College is still not going on so well as I could wish. It is quite true, that in one or two recent ordinations I have detected no positive doctrinal errors on the points adverted to in my Charges, and have, in some cases, been pleased with the attainments and devotedness of the candidates, as I was eager to state to the Society in my letter of November 1843. But the hopes which I then warmly, perhaps too warmly, expressed, of a steady improvement in the College, does not seem to me to have been as yet realized.

What the Society may now think it right to do, I will not even presume to conjecture. My best services are still at their disposal; and if my life is spared, all will, I trust, be gradually remedied. But I confess that I am not without considerable anxiety.

One immediate effect of the state of things to which I have referred, is the diminution of confidence with the public, and the failure of the funds of the Calcutta Diocesan Society. We ought to go a long way towards supporting your Missions and Bishop's College, with the exception of the

buildings and salaries. If we could relieve you from this burden, it would be of the greatest importance under your present financial embarrassments. As it is, we have done, for the last few years, little, comparatively speaking. I laboured all I could during the Visitations just closed to encourage subscriptions.

Such, then, are some of my special difficulties, as they bear upon the cause of Missions. There is nothing new in these statements. What I have said on the present occasion, and much more, I have, as I before observed, communicated from time to time, with all respect, to the College authorities; and just before I left Calcutta, I intimated to my friend, the excellent Principal, that I should consult His Grace the Archbishop as to the means of reviving and improving this fine establishment. I need not say, nothing has been concealed on my part from the first.

The question, then, is, what can now be suggested for increasing the influence, and augmenting the funds, of this great Society in India,—and I presume also at home, but of this I am no judge—for it would be most imprudent in me to have touched on these evils, if I had no suggestions to offer for their mitigation or removal. They are merely local and temporary, whilst the good which the Society is doing in India on the whole is broad, manifest, and permanent. Such a cause must not be allowed to sink. It is impossible that the extreme urgency of the case can be known, without meeting with prompt aid. Such an

urgency never before existed, because the flocking of thousands to Christ scarcely ever took place before. The "harvest truly is plenteous," and we only want the true-hearted "labourers" to gather it in.

It is an encouraging circumstance in the prospects of India, and of the Church at home, that Mission-work, when properly conducted, tends rapidly to raise the tone of holy doctrine and love in its supporters; it unites and elevates. All great pursuits bring out some master principle, and throw into the shade matters of a subordinate character. Old errors and defects are insensibly remedied, and all join heart and hand in the blessed enterprise. There is, also, now, if I mistake not, a conjuncture of circumstances peculiarly favourable to new efforts; and rejoiced shall I be if any thing I can humbly suggest—and it will be but little, and that little submitted to the better judgment of His Grace and the Society—may contribute to that increased love and public confidence, without which the success of this and other Missionary institutions, in their present position, can scarcely be looked for.

1. The first thing I would venture most respectfully to intimate as applicable to India—and I presume equally so to England—is the importance *of a wise and studious endeavour to heal the irritated and alarmed winds of the Christian community, by promoting a cessation from controversy, and the restoration of peace on the footing of sound scriptural truth.* There is a general sus-

picion now afloat—a dread of innovation—a fear, and not an unreasonable one, of Popery; and a dislike to changes in our old usages and forms, as prevalent in 1832. The Protestant feeling is roused. His Grace's most mild and seasonable Pastoral Letter, of January last, lays an admirable foundation for this attempt. The morbid excitement of the Protestant mind can only gradually be calmed. In itself, it is a right and noble feeling, and entitled to respect; and it may be kept from excess, and effectually calmed too, by an enlightened course of proceedings. Our Societies have only to stand aloof from the tendencies of the extreme movement, as now so fatally developed, and all will right itself.

2. One excellent and sure method of promoting this, is by carrying out the plan, which the Society has already adopted, *of circulating the unadorned accounts of the Missionaries themselves*. Here the full glory of the Gospel shines forth. The natural language of piety goes straight to the heart. When one of your Missionaries says, "I spoke to them for some time of sin, redemption through the merits of a divine Saviour, prayer, holiness, and their duties in reference to the Church, into which they seek an entrance," and then adds, "may God guide them by His Holy Spirit," every Christian mind responds.

So, again, when the Missionary tells me, "I cannot feel satisfied if I do not speak of Christ's merits and power to 'save even to the uttermost all who come unto God by Him;'" may God make

each heart a 'temple of the Holy Ghost;' we cannot but feel a sympathy with him and his labours.

In like manner, when another sums up his doctrine thus—"The members of our congregation are taught to know God, and to 'flee for refuge to the hope set before them in Christ,'" he touches the inmost soul of every sincere follower of our blessed Lord.

Nor is the effect otherwise when your Secretary at Madras says, he "hopes to welcome, ere long, several learned and devoted Missionaries to carry on the good work, to proclaim 'the unsearchable riches of Christ,' and the great truth on which our Apostolic and every true Church is built, that 'being justified by faith we have peace with God, through our Lord Jesus Christ.'"

These trustworthy and simple accounts transport us, as it were, to the Acts of the Apostles and the Epistles of St. Paul.

3. *The language of official Reports and documents should harmonize, as much as possible, with this spirit.* This is my third remark. This is done already in a great measure by the different Societies; but it will be wise, as it seems to me, to come back to first principles more and more, in such a state of conflict as the present. Charity should lead us to "become all things to all men." The complex descriptions of conversion, as "an admission into the Catholic Church"—a "reception of the teaching of the Church"—a "right to the privileges of the Church"—the "having com-

munion with the Catholic or Anglo-Catholic Church," are not, I humbly suggest, the descriptions which we should too much dwell on, the terms have been so fearfully abused. There can be no objection to such language, if occasionally used—most of them occur in our Liturgy and Offices—but they should by all means be intermingled with the direct scriptural descriptions of conversion, as a "turning unto God"—the "receiving of Christ"—the "being led by the Spirit"—the "knowing the power of Christ's resurrection"—and the having "fellowship with the saints;" in a word, the "passing from death unto life," and "from the power of Satan unto God:" otherwise the *Church* hides the *Saviour*. Under the present irritation, I am persuaded that it would be our wisdom, at least in India, thus to act. The heart of the earnest Christian delights to meet with the very language itself of St. Paul.

4. *Regularity in some plan of visiting and holding meetings is found most desirable, and is, in truth, essential to any considerable improvement in our funds.* Circular letters are not read; collection-sermons, without a long previous arrangement, are inconvenient and unproductive. The Auxiliary and Diocesan Societies must be supported by persons duly authorized to give information of the actual progress and wants of the Missions. The necessity for this is to be lamented. It springs from the infirmities of the Church. But, under present circumstances, a well organized

system of this kind, however difficult and laborious at first, cannot be dispensed with.

5. It is an obvious remark, *that the Society should use all fit means, as I presume they do, of letting it be known that they take the utmost care in the selection of pious, learned, and devoted persons, receiving our Articles in their plain, grammatical, and natural sense, for Missionary labour.* Nothing will more tend to inspire confidence. All depends, under God, on the choice of men—men of God—men really qualified by inward piety, simplicity of faith in Christ, and the love of the souls of the heathen, for the great work to which they are to be called.

6. I cannot avoid thinking, further, that it is important for the Society to avail itself in India and at home, *of the present very peculiar state of the movement question.* It is in a totally new position from what it was some years since. The solemn judgments of the Ecclesiastical Court have sealed publicly and formally its condemnation. Differences of opinion, as to the tendency on the whole of its earlier publications and proceedings, need not now be adverted to. It is enough that the entire system, as a system, is at length confessedly rejected by all the authorities of our Church. My own persuasion has been, that it was condemned for some years before those judgments. I endeavoured accordingly, in 1842, to unite all my Clergy in forgetfulness and mutual forgiveness of the past, and tender love and for-

bearance in Christ Jesus for the time to come. The battle of the Reformation I considered to have been a second time fought and won; and our Protestant Church rescued, by the mercy of Christ, from the greatest peril that had threatened it since the settlement at the glorious Revolution of 1688. It is God's prerogative to bring good out of evil. His ways are unsearchable. The moment of favour to our Church may be now come. He may, perhaps, be pleased to turn the excited minds of both Clergy and Laity to the divine object of Christian Missions; and from the embers of an extinct controversy to raise a holy flame of love and pity for a lost world. Thus will the darkest night bring on the brightest dawn. The diffusion of earnest and enlightened piety of late years at home has been represented to me, as quite as remarkable as the contemporaneous obstacles. The Clergy are said to be improving rapidly as parish priests: all is activity. The liberality of the Laity has been nobly called forth. The fine spirit of church-building has become the glory of our land. National church education, as I am told, amidst a thousand difficulties, is making rapid progress. The same is the case, in its degree, in India. The influence of our Church is greater there than was ever known. This is God's doing. He seems to be setting before us, at home and abroad, a "great and effectual door" for occupying the ardent minds of men—if only we "know," and surely we shall know, the "day of our visitation." Opportunity, as an old writer observes, is the golden spot of time.

7. *Penitence and humiliation of soul before God, with earnest prayer for His grace and blessing*, is the last suggestion which I would venture to offer. It is an obvious one, however, and scarcely needed. God abases, and then exalts. He punishes churches and nations by allowing a spirit of error or division to arise. We then "seek His face." We acknowledge our sins and transgressions, personal and collective, before His footstool—controversy ceases. We "accept," as the prophet says, "the punishment of our iniquities." We cast ourselves upon the infinite mercy of God in the sacrifice of His Son. We "search, and try our ways, and turn again to the Lord." His "anger then is turned away." He again "lifts up the light of His countenance upon us." Truth and peace reappear. We wonder at our former infatuation. Afflictions are sanctified; the work of God is carried on in a lowly, evangelical spirit; and Christ alone—not man, not instruments, not churches—has all the glory.

These suggestions have, I doubt not, already occurred to the honoured members of the Society now before me, and are in the course of being acted upon; as a distant visitor, however, absent for thirteen or fourteen long years, His Grace will forgive me for alluding to them, invited by the tenor of your affectionate Address. I am now far advanced in life, and the "time of my departure must be at hand." I may never see you more; and I should have felt ashamed of myself if I had hesitated to say here, before this Society, as I have

long done in India, what I thought might be conducive to its interests, at whatever expense of my feelings.

Finally, be of good cheer, honoured brethren, in the name of the Lord. The holy principles of the Gospel are never appealed to in vain. There is a boundless mass of wealth in the great mine and treasure-house of Christian charity. We have hardly yet opened the ground. Let the hearts of the pious and well-disposed be warmed with the exalted cause of Christian Missions, and they will soon begin vigorously to bring forth the rich ore. The immense majority of the devoted members of our Church, and of other bodies, only want to have an assurance that it is indeed the work of God that, upon the whole, is going on, in order to start forward to our aid. It is not the worldly and careless who will effectually help this, or any other Missionary Society. It is the pious, the devout; those who know the value of the heathens' souls from having learnt the value of their own; those who understand somewhat of the divine mystery of the God of our salvation, Father, Son, and Holy Ghost; of the eternal redemption of the blood of Christ; of the virtue of His infinite sacrifice as God-man; of the mighty operations of the sanctifying Spirit of grace, "the Lord and Giver of Life," as our Nicene symbol expresses it; and of the blessedness of employing wealth, and time, and talents, and all we have and are, to the glory of the great Giver—these are the men to whom

you should chiefly address yourselves, and who will answer to the call.

It is a wide basis on which the Gospel stands. There is an intelligible, broad view of the vast doctrines of Christianity, which, in the magnificent cause of Missions, ought not to be cramped by the details of individual and unauthorized sentiments, nor by private systems leaning to over-statements or under-statements on matters of Church-government. This Venerable Society, connected as it is so intimately with His Grace and all the Episcopal authorities of England, has always held—and may it always continue to hold!—its own peculiar position. My own views of Church polity coincide with those of our Reformers. I fully believe in the divine right of Episcopacy as appointed by the Apostles, divinely inspired to settle the Church; though circumstances may arise, as they did at the period of the Reformation, when Bishops cannot be obtained, and when God accepts and blesses Churches imperfect in their formation, as Hooker and all our best divines have taught. Others, however, may take a somewhat higher or lower ground upon this subject, and yet be, as I humbly conceive, as faithful members of our Church, and as ardent friends to this Society, as ourselves.

It is the cordial belief in the mysteries of redemption themselves which enables us to apprehend the blessings of Christ for our own salvation, which places us at once in our efforts under the Divine benediction, which involves our cause in

the grand purpose of God as unfolded in the word of prophecy, and connects our labours, however weak in themselves, with the power and grace of Christ in the destined universal diffusion of His Gospel.

The safety of our beloved country may also be assured by the decided and wise course of this great Society in the present emergency. God looks on nations collectively. If governors themselves are backward in their duties to the cause of Christ, it is possible that the efforts of such institutions as this, with our honoured Archbishops and Bishops at its head, may in some measure repair the defect.

But I have done. I beg forgiveness for any warmth of manner or sentiment. I need only further assure His Grace that I shall be most ready, if my health is restored, to take any public steps I can under his direction, whether by sermons or any other method, for the support of this Society.

D. CALCUTTA.

Note. The sketch of the particular regulations of the proposed Chapter, pp. xvii and xviii, has been modified since I came home, by further reflection and advice.

August, 1846.

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